

Correspondence.

For the Christian Messenger.

John Leander Bishop, A. M., M. D.

Dear Brother,—

Allow me to add some particulars to your notice of Dr. J. L. Bishop. They are chiefly gathered from an obituary in the "Industrial American" for September.

J. L. Bishop was born in Horton, in the month of July, 1820. It stated that he was descended from the Bishops of Connecticut, on the one side, and on the other from Joseph Jenckes, a former Governor of Rhode Island. He was one of the earliest pupils in our Academy, and was a member of the first class formed in the College. His matriculation took place Dec. 19, 1838. Having pursued his studies in a creditable manner, he received the degree of A. B., June 16, 1843. The degree of A. M., was conferred upon him in course, June 6, 1862.

On leaving College he went to Halifax and studied medicine under Dr. Sawers. The brethren in Granville Street enjoyed the benefit of his services as a Teacher in the Sunday School.

In 1850 he removed to the United States. He graduated in the Jefferson Medical College, Philadelphia, and entered into practice in that city. But a large portion of his time was spent in collecting materials for his "History of American Manufactures," the first volume of which work was published in 1861. It is now completed, in three handsome volumes, 8vo., and takes a high standing in American literature. On the appearance of the first volume, the London Spectator truly said, "no research seems to have been spared in order to throw light upon the subject;" and the New York Commercial Advertiser closed a review by saying "we have yet to discover a more splendid eulogy upon our national character and achievements than the volume furnishes."

Dr. Bishop entered the army during the late war, and served as Acting Surgeon of the 6th Regiment of Pennsylvania Reserves. He was afterwards appointed full Surgeon of the 7th Regiment. He participated in nearly all the battles of the Army of the Potomac from second Bull Run, until after the battles of the Wilderness, when the small remnant of his Regiment, whose term of service had expired, was mustered out in the summer of 1864. Severe labors and privations told upon his health, always delicate, but he escaped unwounded, although his horse was killed by his side at Fredericksburg.

Having contributed important articles to the Census Report (a copy of which, in four volumes 4to., he presented to our library) he accepted a position in the Bureau of Statistics, and was appointed Chief of the Division of Publication in that Department. There his worth was duly appreciated. He was the object of universal respect and esteem.

But it pleased God to call him away "Chronic asthma or bronchitis, aggravated by exposures in the field and other causes, developed into consumption and caused his death—an event which occurred but a few months sooner than he anticipated, and of which he spoke with as much calmness as he would of making a short journey. Surrounded by kind friends, he peacefully passed away to a world where there is neither sorrow nor pain."

The Rev. Dr. Fish, Pastor of the first Baptist Church, Newark, officiated at his funeral, and was assisted by the Rev. Henry Angell, formerly of Yarmouth, and now of New York.

The following document shows the estimation in which Dr. B. was held by his fellow-labourers:—

BUREAU OF STATISTICS, TREASURY DEPARTMENT. WASHINGTON, D. C., Sept. 25, 1868.

The clerks of this Bureau having received information of the death of Dr. John Leander Bishop, Chief of the Division of Publication in the Bureau of Statistics, who died on the 23d instant at Newark, N. J., while on leave of absence from his official duties in this office, we his fellow-clerks of the Bureau desire to bear our testimony to the worth of the departed by the adoption of the following resolutions:

Resolved, 1st, That we have heard with sorrow unfeigned of the death of Dr. Bishop.

Resolved, 2d, That in his official and social relations with the clerks of this Bureau, gentlemanly courtesy and sincere friendship have characterized his deportment. In him we have found an example of a working conscientious public servant; true to the interests of his country, true to the cause of humanity, the dignity of his own manhood and his obligations to his God. May we who survive him ever cherish his memory and emulate his virtues, so that when death shall call each of us from the labors of earth it may be as appropriately applied to us as to the departed while living—"Diligent in business, fervent in spirit, serving the Lord."

Resolved, 3d, That we tender to the relatives of the deceased our deepest sympathy and condolence in the trying affliction which this bereavement has caused them to suffer.

Resolved, 4th, That a copy of these resolutions be forwarded to the relatives of the deceased. (Signed.)

REV. D. B. NICHOLS, } Committee in
C. S. MIXTER, } behalf of the
J. N. WHIPNEY. } Bureau.

Edward Young, Esq., Dr. B's brother-in-law, observes, in a letter to me—"Dr. B. never did you discredit. Warmly attached to this country, he neither forgot nor was insensible to the claims of his native land. Every laudable object received his aid and support so far as he was able. His sister has a copy of a letter from the chaplain of his regiment to me, speaking of his salutary influence in the regiment. The chaplain is a Baptist minister in Pennsylvania. * * * Dr. B. was the most modest man I ever saw. It was really a fault in him. Men of half his ability would assume precedence of him." Had it not been for the interference of friendship, he would have been neglected. His "courage and attention to his men, in the thick of battle," when other surgeons quailed, being made known in proper quarters, obtained deserved promotion. Dr. Fish said truly at his funeral that "he was a refined Christian gentleman."

When Dr. B. visited his native place two years ago he gave me a hundred dollars (U. S. currency) for the Alumni Association. He left directions respecting the disposal of his books, including a bequest of a copy of his "History," with other works, and public documents, to our Library.

Yours truly,

J. M. CRAMP.

Acadia College, Oct. 17, 1868.

For the Christian Messenger.

SANDY COVE, Oct. 6, 1868.

Dear Messenger,—

Notwithstanding the many able articles that have been written of late upon the subject of Councils, I have thought, that perhaps, the following extracts from certain books might not be uninteresting to some of your numerous readers who may not have the book referred to in their possession.

We first meet with the term Council in the 5th chapter of Matthew, verse 22, "And whosoever shall say to his brother, Raca (that is vile fellow) shall be in danger of the Council." "In the Hebrew commonwealth every city had its elders, who formed a court of judicature, with a power of determining less matters in their respective districts. Josephus in his chapter on "The Polity settled by Moses," says, "Let there be seven men to judge in every city, and these such as have been before most zealous in the exercise of virtue and righteousness. Let every judge have two officers allotted him out of the tribe of Levi. Let those that are chosen to judge in the several cities be had in great honor; and let none be permitted to revile any others when these are present, nor to carry themselves in an insolent manner to them, it being natural, that reverence towards those in high offices among men should procure men's fear and reverence towards God. Let those that judge be permitted to determine, according as they think to be right, unless any one can show that they have taken bribes, to the perversion of justice, or can allege any other accusation against them, whereby it may appear they have passed an unjust sentence; for it is not fit that causes should be openly determined out of regard to gain, or to the dignity of the suitors, but that the judges should esteem what is right before all other things, otherwise God will by that means be despised, and esteemed inferior to those, the dread of whose power has occasioned the unjust sentence; for justice is the power of God. He therefore that gratifies those in great dignity, supposes them more potent than God himself. But if these judges are unable to give a just sentence about the causes that come before them (which case is not unfrequent in human affairs) let them send the cause undetermined to the holy city, and there let the high priest, the prophet, and the Sanhedrim determine as it shall seem good to them." The seven men constituted, according to John, the tribunal which decided causes of less moment, and is denominated in the New Testament, the judgment; Matthew v. 22. "But I say unto you, that whosoever is angry with his brother without cause shall be in danger of the judgment."

"The next higher body was the Sanhedrim, or Council, instituted says John, in the time of the Maccabees, and composed of seventy-two members." Its power, he adds, had been limited

in the time of Christ, by the interference of the Romans." "It still, however, retained the right of passing the sentence of condemnation, or decreeing punishment; but the power of executing the sentence when passed was taken away from it, and lodged with the Roman procurator." John xviii. 31. "Then said Pilate unto them, take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death." The Council however had resolved that he should die. "And all the Council, sought false witness against Jesus, to put him to death." Matthew xxvi. 59. "And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole Council, and bound Jesus, and carried him away and delivered him to Pilate." Mark xv. 1. The meeting of the Jewish Sanhedrim could not be held till morning, as the courts of the temple were shut at night. Nor was it lawful, to put any man to death on the passover. So the Council of Jews tearing the people too much to retain Our Lord in prison, and not daring to proceed with his execution, delivered him to Pilate, on a charge of sedition, that he might be put to death immediately, and according to the Roman custom. Townsend's Henry Abr. Comprehensive Commentary, Baptist Edition.

Now, Jesus knew that these Councils would condemn him, and that his unsullied reputation and majestic innocence would not shield him from their cruel persecution. They hated him without a cause. They hated his followers too. He therefore graciously warns his disciples to take heed: "But take heed to yourselves: for they shall deliver you up to the Councils, and they will scourge you in their synagogues." Matthew x. 17. His words were literally fulfilled. "And when they had called the Apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go." Acts v. 40.

These were the only Councils that the New Testament speaks of. The term is not once mentioned in any other relation. They belonged to the Hebrew Commonwealth, and not to the churches of Christ, as is evident from the Scriptures. Let Baptist churches, therefore, be satisfied to observe the "all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Matthew xxviii. 20.

JNO. C. MORSE.

For the Christian Messenger.

The Christian Ministry.

MR. EDITOR,—

What is the secret of Mr. Spurgeon's success? I will attempt a few thoughts on this subject in hope that I may stimulate some abler pen, to throw light upon a question so deeply interesting to the Christian church. It appears to me that four things are requisite, to render any ministry efficient.

1. Adaptation. 2. Piety. 3. Knowledge. 4. Communicative Ability.

1. Adaptation, is the law of God both in the natural and moral world. We see in the beautiful flower, how the dew-drop is adapted to its nourishment, growth and beauty. Then the sunshine, and the combination of the various elements that act upon its lovely delicate existence. So in whatever department of nature you enter, you will find the Law of Adaptation at work. The human soul has its law of adaptation. Truth is an element that is adapted to its wants, falsehood is repulsive even to the lowest grades of fallen humanity. Falsehood renders the soul unhappy, suspicious, distrustful, like the quicksands beneath our feet, we know not when we shall be engulfed. As the killing winds of Autumn are to vegetation so is falsehood to the souls of men.

For the preacher then to benefit his hearers, he must know the truth from error, and by analysis distinguish one from the other. A false gloss of that truth, will be like so much poison, and when this is given, instead of his hearers being fed with the nourishing word of God, they will be supplied with the diseased fancies of the preacher. The hearer who receives this false speculation, and acts upon it, resists the real truth, when presented to his mind. Thus a serious injury is done, by the ignorance or unskillfulness of the preacher.

Again the judgement of the preacher, is required in his selection of that portion of truth adapted to the wants of his people. Here he must discover the peculiar state of their minds by visiting and conversing with them. The formalities and custom of society have thrown an almost impassable barrier over this essential duty of the minister, still I find, by experience,

when the soul of the minister is bathed in the atmosphere of heaven he will long to find out their spiritual condition, and will give them such instructions, and comforts as will aid them in their journey heavenwards.

How much out of place, it would be for a minister to thunder out the curses of the Law, upon a congregation, that required the invitations of the Gospel,—the loving story of the Cross,—or to bear a flowery speaker throwing his showers of beautiful ornaments over the heads of his people like snow-flakes; tickling and pleasing their imaginations, instead of giving them the simple, solid truth of God's word which is able to make wise unto salvation. The meteors that blaze high, are short-lived. It is not human imagination blowing through the higher regions of ether, that is going to convert people to God. It is true, the northern lights cheer the gloom of night a little, but there is neither much heat or weight in them. They are nothing more than the dregs of electricity, being highly sublimated, float on the lighter gases of the atmosphere, and amuse the traveler rather than administer any real benefit. But strange to say these thin spun ethereal sermons, that float on the surface of the brain, and never reach the heart, the food chosen by many of the present day, are in demand in the world's market; and machines will always be found to supply that demand. Whatever may be the talents of a preacher if he does not adapt the word of God, to the wants of his people, he will fail in building them up in their holy faith. The ethereal scintillations of a vivid imagination are safer to look at, than feed upon. Perhaps they cannot injure the sight, but if we inhale the noxious vapours we shall grow sickly. As these gases are better suited to the upper region of the atmosphere, than the more solid stratum of our air, so, light, frothy sermons are better adapted to tickle the fancy, than to melt the heart. As a good physical constitution is built up by the use of plain, solid food, so the moral constitution, to be healthy and strong must receive the plain, simple food of God's word, not too much diluted—some cream on the top.

2. The next consideration is piety, in the preacher. Unless the preacher has spiritual life in his soul, he cannot successfully reach his hearers. There are points in our nature that can only be reached when the speaker feels what he utters. If feeling be absent whatever may be the excellency of his composition, the correctness of his arrangement, the beauty of his illustrations, the timeliness and adaptation of his thoughts—if there is no soul breathed into it, it loses the very object for which it was composed, the benefit of his hearers. Piety, in the soul, is like steam to an engine, it sets the whole of the moral machinery in motion. Without it no extensive benefit can ever be accomplished in the building up of a holy church. The piety of the minister will also be diffused among his people, like begets like, if he is greedy of gain or the world it will soon make its appearance. But I am not aware that any of our ministers have been spoiled by too much being given to them for their self-denying labours. I think a great amount of useful time of the minister is often lost to his flock, for the want of a competent remuneration. He is compelled to work with his hands when he should be studying his Bible, or visiting his flock. All such occupation of time is a loss to the cause of God. The penuriousness of a church may be the very means of robbing them and their children; by not placing their minister in a position to extract the honey of the gospel from the flowers of God's truth, he cannot bring it forth for their benefit and growth. I consider it one of the blighting influences in our churches that the minister's time should be swallowed up by the cares of life, instead of being wholly occupied in feeding the flock of God over which the Holy Spirit has placed him. Never will our churches be in a state of efficiency and power until the ministers are enabled and willing to give their whole souls and time to the work, and the churches give their sympathy, cooperation and adequate support in such glorious occupations. When the mind of the minister is depressed by an inadequate support, is not his usefulness blighted? Does not his soul wither under such treatment? Is it any wonder that some should seek relief in other callings in life. Piety is the great element of his usefulness in the church and the world, and it must be diffused through all his conduct. The minister robs the church, the world, and his own soul by living a cold formal life. His soul should be bathed in the love of God, to enable him to present the sweetness of a holy life. His preaching will be a faithful transcript of his own heart. If that be cold and dead his congregation will be chilled, instead of being warmed as it should be, by the fire that burns in a soul fresh from the altar of God.

J. ROWE.