

Correspondence.

For the Christian Messenger.

On Dress.

MR. EDITOR,—

It appears to me, that love of the world—the power, and fashion of the world—is incompatible with the love of Christ—deep, fervent, love to Christ. What idea do showy, fashionably dressed persons inspire us with? That of followers of the meek and lowly Jesus, or lovers of the world? I think one would not associate the thought of high spirituality of mind, of constant communion with God—which should be the aim of all true Christians, with fondness of “putting on of apparel”—shown by the evident attention paid to dress, by too many of those professing to have “come out from the world.” A person’s mind will appear in his or her dress, and viewed in that light dress must be taken as an indication of character, for such it truly is. We would not adopt the garb of the Quaker, but we would see Christians walk modestly through this world, remembering how dress first came to be instituted, and bearing in mind also the advice of the Apostle, “Be ye clothed with humility.” That we may, inwardly and outwardly, have on that richest and most beautiful of all garments, and that it may be recognized, is my sincere prayer.

THETA.

For the Christian Messenger.

A word to our Sisters.

Whether women should take a prominent part in the public, social prayer meetings of the church or not, I will not now determine; but there can be no doubt that by united and earnest prayer they can “move the arm that moves the world.” Bear witness, those who are the trophies of the prayers of mothers and sisters, if God will not bear their cry and answer them. He has heard many a solitary plea, and marked many a lonely tear, but it pleases Him to offer an especial blessing “if two of you shall agree on earth as touching anything that they shall ask.” Will not our sisters then band themselves together to pray, and see if God will not bless them and give them the desires of their hearts.

We all need the self knowledge derived from social prayer. The expression of faith in Christ tends to make it a power in our hands, differing widely from the insubstantial, vague and uncertain hope that trembles in many hearts. We learn to define how far we are ready to trust in the Lord, how much confidence we place in His promises, how much we would hazard on His word. We learn, in short, how much, or rather, how little faith we have, and this is the first step towards advancement. The next step is the cry “Lord, increase our faith,” a cry which shall not ascend in vain.

Again, one who is accustomed to social prayer, occupies a position for usefulness that others cannot command. Woman’s mission places her often beside the sick bed; to her sympathy the returning prodigal often appeals, and in her ear the repentant sinner whispers the burden of sin. What can be done under such circumstances, but take them to a throne of grace? How can this be done efficiently by one who feels their presence a constraint?

If you are afraid to make the attempt seek aid of God and He will give it. The Lord said unto Moses, “Who hath made man’s mouth? Have not I the Lord? Now, therefore, go, and I will be with thy mouth and teach thee what thou shalt say.” But there are some who love to pray, and, in spite of small meetings, lack of interest, and apparently unrewarded effort, are persistently found in the place of prayer.

Sisters, God is listening, has been marking you all the while; as he tried the faith of the Syro Phenician woman so he may try your faith, but He will surely say at last, “Be it unto thee, even as thou wilt.”

You have probably perceived ere this that we have generally the answer of our prayers before we know it. We expect the blessing through some particular channel, and, while we are watching, lo! by one of God’s “ways,” it has come and is waiting by our side; quietly He has placed it in our hands, and we perceived it not. Softly and imperceptibly as He sends the dew, He blesses us, and leaves us to discover our joy. So may it have been with you, look around and see if the answer to your prayer has not come to you unawares.

Through tearful sowings and joyful reapings let us pass hopefully onward till time flings wide “his outward gate, then, as heaven opens to our view, we will once and forever exchange the “sweet hour of prayer” for the glad eternity of praise.

For the Christian Messenger.

Colchester County Sabbath School Convention.

The Annual Session of the Colchester Co. Baptist Sabbath School Convention was held at DeBert River on Friday the 25th inst. A goodly number of delegates and friends were present. The President, Wm. Faulkner, Esq., took the chair at half-past two o’clock, P. M. A short time was spent in devotional exercises, after which the following persons were elected as officers for the ensuing year:—

President, Wm. McCully, 1st.  
Vice Presidents, Judson Walker, George Davison, E. C. Banks.  
Secretary and Treasurer, T. B. Layton.  
Executive Committee, Rev. D. W. C. Dimock, Wm. Cummings, Robert Blair, Ezra Layton.

A short time was spent reviewing the past and resolving for the future. At a previous meeting the propriety of employing some Brother to travel in the County as an Agent of this Convention had been discussed and a Committee was appointed to select such Agent.

The Committee now reported recommending Deacon David Page of Truro. The Convention unanimously adopted the report, some money was paid and more subscribed to sustain the Agency. This worthy Brother will (if possible) visit the different sections of our County before the next Quarterly meeting, in December next.

The work is advancing in our County. Three schools have been organized this summer. Twelve are now in operation, with a membership of 500; 60 teachers are engaged in the work; and there are about 1500 volumes in the Libraries. Some of the scholars have been converted, we trust, during the year, thus a few that were in the Nursery now occupy a place in the Vineyard. May the Husbandman not have cause to cut them down as cumberers of the ground, but may they bear much fruit.

The glorious results of the past should call forth songs of praise at present, and stimulate to more persevering, zealous effort in the future.

T. B. LAYTON, Sec’y.  
Londonderry, 28th, 1868.

For the Christian Messenger.

“Line upon line.”

DEAR BROTHER,—

In looking over the Statistics in our Minutes just received, I notice again a serious discrepancy, in the reported membership amounting in the three Associations to one hundred and fifty less than should have been returned. This seems strange, and is discouraging after the efforts used to correct and prevent the evil.

To the credit of a large majority of our churches and their officers be it said, there is manifest evidence of scrupulous care to be truthful and correct in these Annual statements, and to those interested, it is gratifying to know that the number is rapidly increasing. Evidently, the time is not far distant, when no one of our churches would any more consent to send to the Association a garbled report of its statistics, than any one of its officers would to tell a deliberate untruth.

But what has become of these lost members? If I am not mistaken, the answer implies a greater evil than that just commented upon. For, are they not simply members who have been “dropped” instead of disciplined? And is it not to be feared that some churches regard this mode of dealing and reporting as more creditable than straightforward exclusion? But if it be so why should any endure the stigma? Certainly that which is right in one case is equally right in all similar ones. Might we not therefore do without the column “Excluded” altogether, or substitute for it the “Retired” inadvertently introduced this year?\*

As respects “removed” members, the report of the Committee on Questions in Letters for the Western Association, signed by Dr. Tupper, exactly meets the case. And since many of your readers will have no other opportunity of seeing it, I will ask the liberty, as a fitting conclusion, of transcribing the clause relating thereto.

“We advise that Pastors, Deacons and our members in general, take much pains to induce such as are about to remove into places where there are Baptist Churches, to take dismissions and join them immediately. If any neglect to do so, let them be speedily addressed by letter, and affectionately urged to discharge this duty. It is advisable also to request the Pastors of churches into whose bounds such persons may

“The word “Retired” in the Statistical Table will of course be understood as a misprint. It should have been “Restored.” A very different thing!

have removed, to look after them, and labor with them. If, after such means have been faithfully employed, removed members either refuse or neglect to transfer their membership, without assigning any satisfactory reason, we recommend that they be excluded.”

It is suggestive that the Association thus speaking out, is more correct in its returns than either of the others.

AN EX-CLERK.

For the Christian Messenger.

IN MEMORIAM.

MARY E. WHEELOCK.

Died at Canaan, Annapolis Co., June 27th, 1868, Mary E., eldest daughter of Benjamin and Sophia Wheelock, in the 31st year of her age.

Our Sister was one of the number who were led to embrace the Saviour in the revival of 1859 in that place, and united with the Baptist Church at Nictaux. Since that time she walked in fellowship with the people of God and was a constant attendant at the meetings of the Church.

Our young friend attended the last Conference just 3 weeks before the day on which she died. We did not think at the time that it was her last Conference but it proved to be so. We hope that she has joined in fellowship with the spirits of the just made perfect.

Being of a very kind disposition she had many friends. Her death will be a loss to the Church and community at large. May the Lord sanctify this affliction to the family and friends. “That they may be also ready, for in such an hour as we think not the son-of-man cometh.”

Yet again we hope to meet thee,  
When the day of life is fled,  
Then in heaven with joy to greet thee,  
Where no farewell tear is shed.  
—Com. by Rev. W. G. Parker.

MRS. SARAH SLAUGENWHITE.

At Tancook, on the 30th inst., Sarah, wife of Mr. George Slaugenwhite, in the 42nd year of her age. She was the daughter of Andrew and Elizabeth Young, who, with ten remaining children—all of whom are heads of families—still survive.

Our departed Sister professed religion some 25 years ago, was baptized by the Rev. Joseph Dimock and received into the Chester Church. Subsequently she was dismissed with a number of others and a new church was organized in Tancook. Of that church she remained a consistent member till removed by death to the “better land.” Her sufferings which, during her last illness, were extreme, were endured with much patience and resignation to the Divine will; and when the parting hour came she calmly yielded herself into the hands of her Saviour with Stephen’s dying expression on her lips, “Lord Jesus receive my spirit.” This was her last utterance on earth.

She has left a husband and two children to mourn the loss of an affectionate wife and mother. May a gracious and merciful God sustain and comfort them and enable them to say with heartfelt confidence “He doeth all things well.”

“Judge not the Lord by feeble sense,  
But trust him for his grace,  
Behind a frowning providence  
He hides a smiling face.”

Religious Intelligence.

The Rev. C. H. Kennard, a Ritualist, has lately been received into the Roman Catholic Church, by Dr. Newman.

A remarkable letter has just appeared in one of the Quaker periodicals, boldly pleading for the Scriptural obligation of the ordinances of Baptism and the Lord’s supper.

WESLEYAN.—At a recent Wesleyan bazaar held in High Wycombe, England, was the principal local curiosity—a drum used by the Mayor of Wycombe, in 1777, to drum Mr. Wesley out of the town, referred to in Mr. Wesley’s Journal.

PRESBYTERIAN.—The ladies of the four Presbyterian churches in Richmond, Virginia, have undertaken to furnish the outfit of three missionaries appointed to South America by the Committee of Foreign Missions of the United States Southern Presbyterian Church.

The Rev. Dr. Duff calls upon the Free Church to provide at least £50,000 for the purpose of erecting suitable residences for their missionaries in India. It is only a year or two since Dr. Duff raised £10,000 for the establishment of a missionary chair in the Free Church College in Edinburgh.

NEW ZEALAND.—The Free Church in New Zealand have resolved to establish a mission to the Aborigines around them. The Rev. Alexander Blake, formerly missionary of the Free Church in Madras, is about to proceed from Edinburgh to New Zealand as their first missionary.

HOLLAND.—An extraordinary trial of seven colliers for causing the death of two fellow-workmen by ill-treatment has just taken place at Antwerp. A band of these men, headed by one Nessels, appear for a long time to have exercised a most atrocious tyranny over some of their companions. The motives for their cruelty were chiefly religious, the victims being Pro-

testants and their torturers Catholics. The punishment inflicted was a sort of crucifixion; that is to say, a cross was made by nailing two planks together in the form of an X, to which the sufferers were suspended, bound with cords at their hands and feet, until they should do homage to the Virgin. One of the men who had died, named Steenburgen had also been burnt with a hot iron, and then plunged in water. This treatment brought on a violent fever, which terminated in death. The ring-leader, Nessels, inspired such terror among the other workmen that when in court before his gaze the witness trembled and hesitated to speak, and the judge at length ordered him to be placed in a position where he could not see them. The whole of the evidence was given with great reluctance, and several of the witnesses had to be menaced with imprisonment for their wilful reticence. Even a collier named Ceulemans, the father of the second man who had died from the injuries received, only disclosed the names of the men who had exercised the cruelty on his son on the court promising him protection if he were menaced. The accused were now condemned to different terms of imprisonment; Nessels to six years; one to four years; one to eighteen months; two to one year; and two to nine months; with fines in addition varying from 50f. to 200f.—Galignani.

A Day of Prayer and Fasting.

Monday the 31st of August was set apart as a special day of prayer and fasting by the Baptist churches of the South of London, the services commencing at seven in the morning and being continued till six o’clock. Mr. Howison’s chapel in the Walworth-road was occupied by between 600 and 700 persons present. The Rev. C. H. Spurgeon presided from eight till nine—it being arranged that a president should be appointed for every hour. Mr. Spurgeon said that the meetings then being held were an open declaration of their belief in the efficacy of prayer and its power in heaven. He trusted that in their supplications there would be no vain repetitions, no lengthy continuous sermonising, but that all would be brief, quick, and earnest. In his subsequent prayer Mr. Spurgeon expressed a strong desire that the world might not be permitted to think Christianity a worn-out thing of the past, and that if anything hindered the descent of the Holy Spirit on their churches or pastors, those with whom the fault lay might be severely chastened.

United States.

NUMEROUS REVIVALS are reported throughout the South, many of them quite powerful.—The following is a specimen: Bethel church in Georgia, had long been in a deplorable condition torn by dissension, and hardly existing except in name. Some special meetings were held. The entire community were stirred. The following are some of the results:

“Fifty-two were added to the church by baptism, restoration and letter; nine more went with the Methodist brethren; quite a number are rejoicing in hope who have not yet been baptized, and from many a burdened heart the cry still comes, “Men and brethren, what shall I do to be saved?” There is no bitterness of feeling now. Old differences have been amicably settled, and strife and contention have ceased—all—all buried at the foot of the cross.”

A numerous Brotherhood.—The Georgia Baptist churches have a membership of 97,345; the Virginia, a membership of 116,526. Virginia thus leads the Baptist van; Georgia follows next. Thank God for all that is hopeful in these banner states.

NEW YORK.—Laying a Corner Stone.—The Fifty-third Street Baptist church had a very interesting day of it on Tuesday last, at the laying of the corner stone of its new edifice. The marble front of Dr. Cheever’s church has been purchased and is to make the front of the new Baptist church. It is of white marble. It has been taken down stone by stone and will be reproduced in this new location. The history of this church is a little remarkable. Two and a half years ago it was considered a very feeble enterprise. A union was effected between it and the Bethesda church, with Rev. W. H. Pendleton as pastor. The membership was 227. Since that time the course of the church has been upward. Almost a perpetual revival has attended the ministry. The membership is 563; 250 of which have been added by experience and baptism. Two flourishing missions are sustained, and the lecture-room in which public worship is held is literally crowded. The church has built a handsome parsonage, and has now undertaken to erect an elegant church edifice with a white marble front that will cost not less than \$75,000. The corner stone was laid with impressive ceremonies by the pastor, Brethren Rose, Anderson, Armitage, Dowling and Buckland, city pastor, participated. Dr. Armitage paid an eloquent and deserved tribute to Dr. Cheever, who had been invited to speak, but was not present. Without endorsing the wisdom of Dr. Cheever’s course, he identified the stones out of which the new church was to be built, with the heroic championship of Dr. Cheever, who defended the right through a long series of years, till every shackle was struck from the slave and the curse of slavery removed. Now incorporated into a Baptist church these marble blocks would do battle again for religious freedom against the tyranny of tradition.

RHODE ISLAND.—The Providence Baptist Association held its quarter-century Anniversary