

the Lord and that thought upon His name, and they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him." With that hint and with that promise I rode out on my Sabbath joy as the sailor launches out upon the deep, in a sturdy ship. It flashed into my mind as never before, this is the very place to learn what it is to walk with God and to be alone with God. Ah, I was not alone. Though Catholic churches are deserted in the day-time of Sabbath, though there are towns in France where a dozen people are all that visit a church, yet in Paris there are those who love God and who speak often one to another—Let me begin with the American chapel, situated on Rue de Berry. It is an elegant structure, and furnishes an inviting retreat for the weary pilgrim. Rev. Chas. S. Robinson, late of Brooklyn, is permanent pastor. It is now nothing more nor less than a Presbyterian church. Open communion did not pay even there. No church was no church. Episcopalians preferred the church of England, and what was every body's business came to be nobody's business, and so, per necessity, there, as elsewhere, they were compelled to breathe a soul into the lifeless body by giving a creed to the organization and a shepherd to the flock. The church evidences prosperity. The pastor is a cultured gentleman, clear headed, warm-hearted, not easily duped, with no predilections towards Rome, and having no fear of Pope or emperor before his eyes when he talks about the mummeries of the papacy or of ritualism. Dr. Fowler, of Utica, N. Y., preached a plain and practical discourse, which refreshed our hearts and helped us on our way. There is a Sabbath school at 10 A. M., preaching at 11 1-2 and 3 1-2, prayer meeting in the evening. The congregation was good, and the promise of usefulness great. At 2 P. M., I went to the *Eglise Baptiste, 19 Rue des Bons Enfants Pres de Palais Royal, v Lepoids Pasteur*. It is in an upper chamber, for which more than five hundred dollars per annum is paid. The location is central, and the room is inviting. Rev. A. Dez was engaged with the Sabbath school as I entered. He is the pioneer of the good work in this city, having come here more than 14 years ago to the help of bro. Willard, and having labored in the work until an affection of the heart caused him to resign his place. He is a model gentleman, and has the confidence of every one as a devoted Christian, a politic, far-seeing manager who could safely be entrusted with great responsibilities. It was good to be in the place of which I had read so much, and for which we had so often prayed. The room is low, the pulpit is plain, the chair behind it simply a high stool, the house is seated with chairs, the people are of the working-class; the look of every thing has service and utility, not pomp and parade stamped upon it. In a few moments the house began to fill up. Tramp, tramp, they come: men that looked business, women that were not ashamed of Jesus, and from whose brow the cloud of superstition had rolled away; among the women an aged negress. This gave a home look. Time for service had come. All rise, and a short prayer is offered, as is the custom in all Protestant churches. Now a hymn is given out, one verse is read. The hymn is familiar, and all sing. The language is different from our own, but the melody floats us on, and with the people we worship God.

Pastor Lepoids is a man of God. His heart is great and his life is greater. No wonder Dr. Warren loves him. In faith they are like each other. The sermon was from Galatians 6: 7—"Whatsoever a man soweth that shall he also reap." The people were moved by it because the man was moved. It was all explained why there is continuous prosperity here. They believe in God, they love Jesus and work for Him with a will. They are full of faith and of love. They obtain it when they get near this warm-hearted pastor. At the close of the sermon I was introduced, and spoke through Rev. W. N. Cote as an interpreter, and promised them that we would meet them at the throne of grace on the first Sabbath eve of November, and would unite in praying for a revival in Paris. Let other churches do the same. In all my travels on the Continent I have found no greener spots in the wilderness than were found in Paris. The Baptist church is a nucleus of power and a fountain of blessings. But there are a great many other churches. I was at the church of Rev. de Pressouse and of Rev. Theodore Monod. Both are doing a grand work. There are wonderful men at work for God in Paris, all of whom deserve to be known across the seas. At present let us concentrate our thoughts upon the needs of our Benjamin. Of the future of our Baptist cause here it is impossible to speak with certainty. Of the needs of the cause I may speak with definiteness.

The Baptist denomination alone is without a fine chapel. This is a sad but truthful utterance. The Wesleyan chapel, with not half the people in it I found in the upper room of our Baptist church, cost not less than twenty thousand pounds. Theodore Monod, justly praised and dearly loved, led a prayer meeting on Sabbath evening, in which thirty men and women gathered, while there are often more meet in private houses on week evenings with pastors Lepoids and Dez. What ought to be done is plainly this. We should build a fine Baptist chapel in as good a street as the Rue St. Berry, in which we should have one of our best American ministers preach in the morning, give up the afternoon to the French pastor, and in the evening gather all together, French and English, to pray and study God's Word. The Baptist church in Paris represents our churches faithfully in doctrine.—Had pastor Dez been ready to compromise on the question of communion the church might have a house of worship. If we would keep the light brightly burning here we must supply oil. The oil is needed in the shape of a comfortable, commodious and convenient chapel. It should be made the headquarters of the Baptist faith on the Continent. The church is here. They know God. They have the confidence of the community. They need help. Never have I seen a more open door. Twenty thousand pounds will do what is necessary to be done. Who will arise? There are elements of success lying about us unemployed. Let us wheel them into service. It cannot be doubted that this is the right thing. The place of worship for the church is now centrally located, it must needs remain so.—Paris needs a building like Tremont Temple which will pay as an investment, and whose revenue shall be used for the good of men and the glory of God. Where is the Timothy Gilbert who will arise and build?

Yours for the faith,  
Paris, Aug 25, 1868.

## Christian Messenger.

HALIFAX, OCTOBER 21, 1868.

### The Pew System

in houses for public worship is often denounced, or made the subject of unfavorable remark.

Some parties, who feel but little responsibility resting upon them, would take credit to themselves for possessing a larger share of benevolent feeling on behalf of their fellow-men than others, are sometimes heard calling out for the sittings in churches to be made free to all comers, as opposed to what they regard as the exclusiveness of the pew-system.

There are doubtless some evils connected with the plan of appropriating a particular place for each person or family in a church edifice; but not such we think as need interfere with accommodation being supplied for all who wish to join in public worship, either occasionally or more regularly, with any particular congregation of christians.

Where a proper state of feeling exists, although the pew-system may prevail in a congregation, a cordial welcome—in harmony with the spirit of the gospel invitation—should be given to any, and all, who may be disposed to unite with them in religious exercises. We seriously question whether parties coming into a church and finding vacant places, after the hour for commencing the worship of God, have not the right to occupy such places independently of the persons who have a pecuniary claim to them. Any well behaved person could not properly be refused a place whilst one remained unoccupied. The house of God is not in all respects like private property. It has duties as well as privileges. The accommodation of visitors, however, whether they be strangers or residents in the locality, should not rest on any abstract public rights or those of private individuals. It is sufficient that it be understood by parties occupying any certain portion of the sanctuary, that they regard it as held by them simply to use during the appointed hours of worship, and that when not in use by themselves such portion is, to all intents and purposes, free to others as the gospel. With this understanding, we think there never need be any serious difficulties or troublesome scruples entertained respecting the pew system. Many of its advantages are very evident. It supplies families with their own places adapted to their necessities and preferences, and enables christians to know where they may find their fellow-christians, when present in the congregation, so as to join with them in the devotions of the sanctuary, and cultivate the fellowship for which they unite together.

These thoughts have been suggested to us by reading in one of our exchanges a statement respecting a certain House of worship, the attendants of which had the reputation of

being somewhat uncourteous to strangers, as follows:

"It is said that on a certain Sunday, years ago, a merchant of the city, distinguished for his benevolence, since deceased, went there to church, and, no one offering him a seat, he walked slowly up the aisle till he reached a chair under the pulpit, in which he deliberately seated himself, facing the congregation. Presently a gentleman came to him and invited him to his pew, but he politely declined the tardy payment of the respect due to a stranger.

At another time, a lady, also a stranger, was shown into a pew where were other ladies. Pretty soon a card, on which was written, "This pew is occupied," was pinned on the front of the pew, right before her face. Having read it, she very coolly took it down, wrote on the back, "I am aware of it," and replaced it. The pre-occupants found they had their match in the post-occupant, and let her quietly alone after that."

The piquancy of these two cases will be enjoyed by our readers. We regard them as good illustrations of what is too often occurring in many other places of worship.

If it were considered by christians generally, how much is dependent on a little courteous attention to persons outside, or just on the verge of a congregation, they would be less sparing of their invitations. The church door is the turning point of many a life of christian devotedness or of scepticism and infidelity. Good manners alone should teach regular worshippers to offer facilities to others who are less favored than themselves, in being provided with accommodation, but when the love of Christ animates the heart, a new motive prompts to such acts of attention and kindness on every suitable opportunity. Christian Reader, see that you miss no opportunity of saying to those likely to accept such invitation:—"Come with us and we will do you good."

### The Rev. Albert Barnes, D. D.

On Friday evening last a meeting, the first of a series for the study of the Old Testament, was held in the Vestry of the Granville Street Baptist Church. The first chapter of Genesis was taken up and the wonderful work of Creation, as made known in the first portion of that chapter, was under consideration, the Pastor, Rev. E. M. Saunders, announced during the evening that the Rev. Dr. Barnes, of Philadelphia, was present, and invited him to participate in the exercises of the evening.

Towards the close of the meeting one of the members arose and made some reference to the valuable works of Dr. Barnes and their extensive usefulness; and stated that he had used them more or less, almost every week, for more than a quarter-of-a-century. He regretted that it had not been known that Dr. B. would be present, or many others besides the company in attendance would, no doubt, have been pleased with the opportunity of meeting him. After a few further remarks he submitted the following resolution which was seconded, and after a few preliminary observations from the Rev. E. M. Saunders, was put to the meeting and unanimously adopted:

Whereas, the Rev. Dr. Barnes, the author of so many volumes of Biblical literature, from which Sabbath School Teachers and other Christians have derived much instruction, and will continue to do for ages yet to come, being here present, we take the opportunity of expressing our pleasure in meeting one for whom we feel so much veneration and respect.

Be it therefore resolved, That we extend to Dr. Barnes our very cordial welcome to this city and offer him our most sincere thanks for all the good we have received from his literary labors; and we trust that the closing years of his life may be cheered by the consideration of having lived for the good of many thousands. We trust that he may rejoice in the prospect of meeting, in the future world of blessedness, with many of those who have been themselves greatly benefited by his works in understanding more clearly the Word of God, and aided in their efforts to be useful to others.

On this resolution being adopted and presented by Mr. Saunders, Dr. Barnes arose and spoke at some length on the circumstance of his being present. He had arrived in Halifax on Wednesday evening, and after going to the hotel he had come out to see if he could find any religious meeting. Seeing the vestry-lighted up he had enquired and found that a prayer-meeting was being held. He was gratified with the meeting and on hearing it announced at the close that another meeting would be held on Friday evening for a Bible Lecture, he had determined if possible to come. He knew no person in the city, and was greatly surprised to find himself known here, and to learn that his books had been used so much by the Baptists and others, as had been stated. He was now debarred from labor, and, by his loss of sight, especially from reading and writing. This was to him a great deprivation. He had no idea before he began to write of doing what

he had been enabled to accomplish, and felt thankful that anything he had done should have been of service to others. Dr. B. related some of the steps by which he had been led to write what he had. At first he had written for an hour or two each morning, and finding pleasure on doing so, had continued his work. He was much pleased to meet those who had received any good from his writings.

Dr. Barnes is somewhat above the ordinary height, slight in form, and with an expression of much amiability—not unlike one of our own Nova Scotia Fathers, the late Rev. Joseph Dimock.

We met Dr. B. on Saturday, and although advanced to about three-score and ten years, we learned from him that he had just been for a walk of six or seven miles.

Although we do not wholly agree with some of the sentiments given in Barnes' Notes on the New Testament, yet we shall have a new and warmer attachment for them now that we have enjoyed so pleasant an interview with their author.

We have omitted before to acknowledge the reception of a copy of the *CALENDAR of KING'S COLLEGE 1868*, for which the Secretary the Rev. J. C. Cochran will accept our thanks. From it we learn that "the staff of Professors remains unchanged—and the number of students has not been less than the general average."

The Collegiate School is under the charge of the Rev. G. B. Dodwell, M. A. Cantab, whose recommendations are of the highest order.

The Secretary in his introductory note remarks that "the zeal with which other denominations concentrate their energies on their own peculiar institutions is worthy of imitation by the members of the Church as regards their College and its affiliated academy."

MCALPINE'S NOVA SCOTIA DIRECTORY 1868-9. This Directory is far in advance of its predecessors. The arrangement of the towns, villages &c., of this province in alphabetical order instead of by counties we regard as a great improvement—and more convenient for reference. The St. John, Montreal, Quebec and Toronto Business Directory is far more complete than has hitherto appeared and will afford great advantages to business men. The Appendix contains information which is always in demand; such as Dominion, Province, and Civic officials, Postal regulation, Tariff Duties, Lists of Justices of the peace, Ministers of churches, Newspapers, Managers of public and Benevolent Institutions &c. &c. Every public office and every merchant should have a copy.

"THE PLYMOUTH PULPIT" is a weekly pamphlet containing a Sermon by Henry Ward Beecher, reported by his permission, and published at \$2.50 per annum, by J. B. Ford & Co, New York—Nos. 1 & 2 have come to hand.

### NEWS SUMMARY.

The elections in Great Britain appear to be occupying the attention of the public almost to the exclusion of all other matters. The great leaders of the Liberal party are calculating on a triumph over the present government and its supporters. Mr. Gladstone is pursuing his canvass in Lancashire with vigor. The Irish Church abuses and the need of reform in them is the public question which is made the great staple of the canvass.

The Financial policy of the government is attacked, but this occupies a very subordinate position in the eyes of the electors. It is considered necessary that the Irish grievances shall be redressed whatever may be the consequence. The separation of Church and State is held by all parties as the ultimate result of carrying out the policy inaugurated by the late vote against the government in the House of Commons.

There appears to be but little doubt that the result of the elections in the United States will place Ulysses S. Grant in the Presidential chair of the United States. The recent victories of the Republican party give large majorities in its favor.

### Notices, &c.

Rev. ROBERT S. MORTON.—As many of this esteemed Brother's friends, scattered in different parts of the country, aware of his disaster, are undoubtedly desirous to know how he is, it may be well to publish a brief notice respecting him. I visited him yesterday (the 18th inst.) and found him still in a helpless state, but mending slowly. It seems that he can now move the toes of one foot a little, and can feel some sensation in his legs. His back has also gained a little strength; and he does not suffer as much as formerly. It is therefore hoped that he may be raised up in process of