

in 'Noldius' (Concord, part Ann. et Vind., No. 1877); in 'Saalschütz' (Hebr. Poes., p. 356), and," &c., &c. Dear reader! It is a salutary thing to call to mind a subject, now and then, upon which we are profoundly ignorant, and such a subject is certainly supplied by the word "Selah."—*Baptist Magazine.*

Christian Messenger.

HALIFAX, JULY 7, 1869.

N. S. EASTERN BAPTIST ASSOCIATION.

Onslow has been known for the last half-century as ground on which Baptists have labored and received blessings from on high. It was early consecrated by the labors of Father Munroe and other worthy men. Associational gatherings have been held here from the year 1812; and the churches all around have been more or less indebted to the seed sown by the Baptist Fathers for their formation and growth. These reminiscences render this place peculiarly adapted to hold an anniversary of this religious festival. The circumstances under which the invitation was given by the Onslow brethren, gave an additional interest to the gathering this year.

The facilities afforded by the railroad, combined with the kind consideration of Truro brethren, enabled us, leaving Halifax on Saturday morning, to be present at the opening of the Association soon after 10 o'clock of that day.

The moderator of last year, Rev. G. F. Miles, opened the session in the usual order. After appropriate devotional exercises, some suitable remarks were made, calling on the brethren present, in accordance with a recommendation of last year, to offer prayer to the Most High, and give exhortations to the brethren till about 12 o'clock. Rev. W. George read the Scriptures. In the mean time the letters from the churches had been handed to the Secretaries, for the purpose of getting out a list of the Delegates sent to represent the Churches. This being done, a ballot for Moderator was taken, which resulted in the choice of the Rev. T. H. Porter of North Sydney, C. B., for that office. Revs. E. C. Spinney and J. W. Manning were chosen Secretaries, and Brethren Wm. Faulkner and A. McKenzie Treasurers.

The devotional exercises were expressive of a warm-hearted interest in the cause of Christ in the world, and a desire for more thorough consecration of heart and life to His service. The joy that had been experienced in hearing of the reception of new born souls into the churches, in this and other parts of the province, was expressed, and mutual hopes cherished that a fuller manifestation of grace and mercy might be enjoyed in the future. The brethren found it good to be present. Former differences were referred to, only to awaken thankfulness that they no longer existed.

The letters from a number of the churches shewed that the Divine blessing had fallen on the word preached, and produced its legitimate fruits—repentance toward God and faith in our Lord Jesus, and a readiness to follow him in his ordinances.

Some discussion arose on the rules of order, which resulted in the Rev. D. W. C. Dimock bringing forward some amendments which were approved and adopted.

A partial report of the Committee of Nomination and Arrangements was presented, giving the times of meeting, and the names of preachers for the Lord's Day, in the several places of worship, at Onslow, Truro and neighbourhood: At Onslow in the morning Rev. David McKen; in the afternoon, Rev. Joseph H. Kempton; and in the evening Rev. T. H. Porter. At Truro in the morning Rev. M. P. Freeman, and in the evening Rev. D. A. Steele.

TREMONT TEMPLE.—THE FREE AND THE PEW SYSTEM.

The question, How to supply the people generally with accommodation for Public Worship? is one always in season. Every christian man and woman whose heart is in harmony with the gospel of Christ, must be anxious to have obstacles removed which prevent the masses from attending the House of God, and listening regularly to the Word preached. We have before us a paper read before the Boston Baptist Social Union, by Rev. J. D. Fulton, pastor of the Tremont Temple Baptist Church, which contains some interesting statements, and enun-

ciating some valuable thoughts on this subject. They may be useful to some of our readers, we therefore select a few passages for their perusal:—

"Tremont Temple was erected to meet a felt want in the city of Boston.

Deacon Timothy Gilbert, more than any other man, was its originator and founder. He came to this city a friendless, homeless youth, in 1818. His experiences produced a lasting impression upon his mind and heart. He was compelled to stand in churches whilst pew-holders were seated, and learned then and there to value free seats in the house of God, for the stranger and for the poor.

This desire to see a free-seated house of worship was planted in congenial soil. It grew, and this produced Tremont Temple, the Stranger's Sabbath Home. Then, as now, a vast multitude were unreached. It was felt to be difficult to obtain sittings for strangers, and especially for the poor in the house of God.

It was Mr. Gilbert's custom,—so he relates,—frequently to go out at night in the hope of resting a weary brain, and giving a loose rein to his desires and longings for a free house of worship, into which he might welcome the poor. At other times he would take long walks through the deserted streets. On one of these occasions, while oppressed and burdened with the condition of the young mechanics and apprentices, and also of the great crowd of strangers without a Sabbath home, he was walking down School street, having just passed Tremont Theatre, when, suddenly impressed with the mission of such an establishment, as the charter of Tremont Temple contemplates, he stopped, retraced his steps, and stood in front of the old theatre. It was the noon of night; the bells were striking; the streets were silent. He bared his head, and took his vow, offering a prayer for guidance. Immediately he took steps to ascertain what was required to make this purchase. To his surprise he found that for twelve thousand five hundred feet of land, in the heart of Boston, covered by a building substantially built, with marble front and solid brick walls, the sum of fifty-five thousand dollars would suffice to secure the property.

On Dec. 25th, 1853, the present Tremont Temple was consecrated to public worship. The building has been elsewhere described. It is the glory of architecture, and deservedly stands as a fit monument among other buildings of Mr. Wm. Washburn, the architect. The building, it is known, is as near fire-proof as it can be built, and the acoustic properties are superior to anything in this country. The walls are so thick that they will sustain a second gallery, which will make it the largest audience-room in the country.

The mission of the Tremont Temple has never been written. Had it not been for the devotion to Christ of some gentlemen connected with Baptist Churches in and around Boston, who, when the enterprise seemed wrecked,—when Timothy Gilbert was bankrupt, and the Temple was imperilled,—stepped forth and lent their names, and gave their money to save the property to the denomination, the enterprise had resulted in failure. Their names, in part, will be found in the list of the Board of Managers of the Evangelical Baptist Benevolent Society, which holds this property in trust, for God and the denomination. The importance of this enterprise appears, when you consider that the Stranger's Sabbath Home is thronged with the people, on the Sabbath; that the Church, the Sabbath schools, and Bible classes are permeating the heart of Boston with their influence; and that the net revenue of the Temple, amounting to from three to four thousand dollars, will, in time, pay the debt, and leave between fifteen and twenty thousand dollars to be devoted to sustaining the cause of Christ in Boston, and diffusing a knowledge of the Gospel throughout the world.

It was designed to furnish rooms for our different denominational Societies. We tried to induce the Missionary Union to endeavour to get these loan certificates to be given in, and to have them sell their property in Bedford street, for say \$30,000, which would reduce the debt to less than \$100,000, and give us at once an income of \$5,000, to be divided between the work of Christ abroad and the work at home. In case that were done, the Union would occupy the rooms now held by the Young Men's Christian Association, with a central parlor, on whose tables should be found the publications of the Baptist denomination throughout the world; whose walls should be hung with portraits of the representative Baptists, whose names and whose lives shed glory upon their race, because they reflected the glory of their Master. If this result were reached we should hope to have a room held by the American Baptist Home Mission Society, and another by the American Baptist Publication Society, with Baptist books and tracts, to be given to all comers, and, so far as possible, to be generally circulated. If this fails, Hon. J. Warren Merrill suggested that the Social Union might perhaps contribute the amount, and so hold the suite of rooms as the Parlor of Baptists, and the place of resort for all comers.

It may be known to many that the Tremont Temple regularly occupied as a Baptist place of Worship on Sundays, is rented during week days and evenings for religious and secular purposes, exhibitions, &c. Mr. F. says, with reference to this circumstance:—

"We do not love this place better because of the secular uses of the hall, but thank God that in our superintendent we have a man who believes in the Sabbath, and holds the place sacred to the uses of worship and repose on the Lord's day. The Church hold a lease of this large hall, for morning and afternoon, of the vestry, social hall, and Meonian, for all time. For the Meonian they pay \$1,000 per annum, because the vestry is found too strait for the Sabbath-school

and prayer-meetings. We love this place because it is the stranger's Sabbath home, and long to see it free from debt, that it may be held for God."

There is practical wisdom in the following sentiments:—

Free Seats.—Free seats are, in such a place as Tremont Temple, a blessing. All can come. But free seats are very free unless there be something besides free seats to attract people.

In a Church I believe free seats are a hindrance, rather than a help, to filling the house. Park Street is crowded, with rented seats; Spurgeon's Tabernacle the same; Beecher's Church the same. I am satisfied that I could have a vastly better and more liberal congregation, could I have seats for those who wish to hold them.—None stay now of men of wealth and position, excepting those whose devotion to Christ compels them to forget the trials incident to such a place of worship. Large numbers have gone from us to other Churches, because of their unwillingness to have their families sit indiscriminately in such a place. Could we have every other seat rented, and held, up to five minutes of the time of worship, I know a dozen men who would be stated attendants, whose wives are not willing to sit apart from their husbands, in contact with people with whom they are not acquainted.

My Theory.—Build people's churches so large that every other seat may be free, so that the revenue from rentals will defray the larger proportion of expenditure, and permit the collection to do the rest. Then you have the benefit of both systems. None are debarred the privileges of worship, and the begging, which must form a part of a minister's duty, and which depends so much on the minister, can be dispensed with.—Tremont Temple is free. In every city there should be some such place. It is difficult to sustain it. Only a few of what are called our first families will support it. But these would do their duty for Christ's sake, and innumerable benefits will thereby be conferred upon the friendless and homeless ones crowding our large cities.

This, then, appears to meet the requirements of Boston. Mr. Fulton's closing remarks recommending that "some such place in every city" should be provided, may apply to many of the larger cities of the United States. But what shall be done to meet the same want which probably exists in our own towns and villages? Is the free-seat system the remedy? and, Would it supply any necessity that exists of church accommodation? We think not. There may be some advantages in it, but there are also advantages in the pew-renting system. It is, we think, exceedingly desirable that every family should have its own place, and every individual his seat in the House of God, so that books, &c., may be kept there ready for use, and that the great law, "Let all things be done decently and in order," may be observed. That being the case, every individual may be found by his brethren, and the minister may know if he is present, and if absent on account of sickness, he may be visited.

These may be regarded as some of the advantages and conveniences of the pew-system. But still christians should not forget the duty of endeavouring to provide accommodation for strangers coming into our assemblies, and of keeping a place for any person who may be inclined to join with us in public worship. How shall this be done, and the benefits of both systems combined?

1. Let it be known that any person who enters the House of God during the time of Divine Service, and finds a place unoccupied, is entitled to fill it without molestation. We do not regard property held in churches to be the same as private property.

2. Let a hearty welcome be shown, and an invitation be given to all persons who choose to occupy vacant seats.

3. If the person who rents a seat enters after the commencement of service, and finds his place occupied, let him find some other vacant seat without disturbing the stranger.

This would, we think, in some measure remove the objectionable features and exclusiveness of the pew-system.

Our views on this subject may not be exactly in harmony with those of some very precise or selfish people, but if such a course were pursued, we think it would tend greatly to harmonize the pew and the free-seat system, and break down the barriers which are now supposed to prevent many persons who have no religious home from attending Public worship on the Lord's Day. The apostolic injunction, "Use hospitality one to another without grudging," is suited to no place so much as the House of God. The great law of love, "As you would that they, men, should do to you, do ye also to them likewise," would be illustrated more effectually in this than on any other occasion.

ECCLESIASTICAL MILLINERY.

The milliners appear desirous of keeping pace with the Ritualistic dignitaries in providing ecclesiastical finery, for use in the

reception of religious ordinances. We do not suppose that the Rubric or any of the Canons demand attention to the minute details given in the following description of costume, or that a departure from it would be seriously injurious to christian morals. One of the Hand-books of fashion for the month of May gives this as the latest mode ecclesiastical.

"Fig. 1.—Toilet for a First Communicant: High muslin dress, trimmed round the bottom with four pleated flounces; the bodice and sleeves are ornamented with insertion in embroidery. Sash of white ribbon. Muslin veil.

"Fig. 2.—Toilet for Second Communicant: Dress with a double skirt and low bodice of white muslin. The under skirt is trimmed with a pleated flounce, put on with a heading, the upper skirt with a ruche; the latter is looped up on either side with rows of ribbon. High chemisette of fine net arranged in billions. Sash of white ribbon. Cap of silk tulle. Muslin veil.

"Fig. 3.—Toilet for Third Communicant: Dress of white muslin, trimmed with muslin rouleaux. High bodice of pleated muslin, with braces, and a sash of white ribbon. Muslin veil.

"Fig. 4.—Costume for Communicant (boy): Waistcoat and trousers of white English pique. Jacket of black cloth."

What is meant by "first," "second," and "third" Communicant we must acknowledge we are profoundly ignorant. It may mean the first, second, or third time of partaking of the communion, or the first, second, and third person in the procession advancing to the altar rail. In either case we are somewhat at a loss to know what further change would be made in the fourth, fifth and succeeding times, or persons following the first, second, and third. What a blessed thing it is to have the "Great Church Directory"—the heavenly instructor to guide us in all necessary religious matters. The fashions it prescribes are not passing away like those of this world. And if we seek first the kingdom of God, it is surely more acceptable than all the pomps and vanities of this wicked world."

We have received from Rev. W. Hobbs, M. D., of Sydney, New South Wales, a copy of the Report of the Second Annual Meeting of the N. S. W. Baptist Association held in Sydney on January 20, 1869.

The Association is composed of "Baptist Churches, Baptist Ministers, and baptized Christians." The organization is somewhat unique in its character. The Constitution says, "We receive all Baptist churches and Baptized Christians, who rest upon the work of Christ alone for salvation, and believe that the salvation of the sinner can be effectually secured only by the Holy Spirit's operations." Another article of the Constitution is: "Every Church in the Association shall contribute annually at least one shilling for each member; and all individual members of the Association shall contribute not less than five shillings per annum."

The Circular Letter was written by Dr. Hobbs. We make a brief extract from it:

"With the rights of the individual conscience let us never interfere. It is a fact sustained by an appeal to those parts where our sentiments predominate, (as they do in some portions of the world) that a larger liberality prevails amongst Christians of every name in such localities.

The vast and ever unceasing spiritual necessities of our colonies demand an increase of Ministers. Our railroads are opening up the country, and new towns are rising in its interior, and how are we to maintain our present position, not to speak of these new spheres, without fresh supplies of Ministers. We believe that a number of holy men, consecrated to the work, could find adequate support if they were only forthcoming. There are young men desirous of devoting themselves to the Ministry, but they do not feel themselves qualified. We cannot say here, as in England or America, "Go to a Baptist College;" and yet, in the advancing state of education, it would be a dangerous thing to have an uneducated Ministry. We would urge our young men to avail themselves of every facility for acquiring knowledge; and God will help those who help themselves, and open an effectual door to them. Do not think that the world will be converted before you are prepared to engage in the great work of evangelizing."

The following extract from the Committee's Report may be of interest to some of our readers:

During the year, through the joint labours of Mr. Llewellyn, of Arlucon, and the Secretary and Treasurer, the Association has been instrumental in circulating at least £100 worth of religious, moral, and scientific literature in the interior. Mr. Drury, who for many years has been labouring as a bush missionary, having identified himself with the Association, it was thought advisable to the committee, as being agreeable to Mr. Drury, that his connection with us should be formally recognised, and the Secretary was empowered to give Mr. Drury a certificate to that effect. Since then, it has been our privilege to receive most interesting reports of Mr. Drury's labours in the interior. Through