

There is but so much blood in the body, and when the stomach is digesting food, a larger portion of it is there than at any other time. So, when we think hard and study, more blood flows to the brain than at other times. But who does not see that there cannot be more blood than usual in all parts of the body at the same time?

Third. To be healthy, never study under the influence of stimulants. Many have written and produced wonderful compositions under the stimulus of alcohol and opium, and other narcotics. But such a course invariably shortens life. Men may study if they will only live right.

For the Christian Messenger.

DEDICATION.

Mr. Editor,—

On the Sabbath of the 17th of October last, the little church at Middlefield Queen's Co., dedicated their new Meeting-house to the service of God. The friends in that locality, had been for a length of time denying themselves and toiling together to provide a comfortable place in which to worship God. The old School house in which the writer of this notice and a few others, organized the church some twelve years ago had become dilapidated, and insufficient to hold the increasing worshippers. So the people had a mind to work and the building went on. Friends from abroad aided in finding some of the material. Capt. Pattillo of Liverpool with his accustomed liberality provided the glass. The whole building however was completed in the early part of October, and dedicated to God on the 17th ult., as above stated.

Rev. James Parker preached the Opening sermon. The subject was founded on the first verse of the twenty-second Psalm. "I was glad when they said unto me let us go into the house of the Lord." The dedicatory prayer was presented by the Rev. A. Martell. Other brethren took part in the exercises. Brethren W. G. Parker, M. J. Parker, J. McKenne, J. F. Tooker, and Walker were also present.

Bro. W. G. Parker preached in the afternoon and Bro. A. Martell in the evening. The meetings were large and interesting, and a good day it was to the brethren; not only to the members of the church; but to many from neighbouring churches.

The house is neatly and substantially finished, and capable of seating over two hundred. There is one very pleasing feature in connection with this house I am pleased to refer to, viz., its entire freedom from debt. It was presented to God without encumbrance, and we hope God has accepted it at their hands. We hope it will become the birth place of many precious souls.

While engaged in those dedicatory services, and the presentation of this house to God, clean and new, it occurred to me as unfortunate that, in all probability, some parts of it at least, would soon become foul, or rather filthy with tobacco juice; perhaps even the pulpit will not escape.

I do not look upon our meeting houses thus given to God, as a common secular building. When we give a house to God, exclusively for religious worship, it occurs to me, that if we have reason to believe God has accepted it, we have no good right to use it for any other purpose. We cannot give it to God, and then take it back again, without running the risk of his not re-accepting it. I know of no way of borrowing it from God. And to TAKE it for secular meetings, of any kind, I think an infringement on the principle of common courtesy and justice. But to return it after daubing it with tobacco juice, and other filthy things and expect God to be pleased, seems to me, to be expecting too much. If we obtain a house from any proprietor for any use, we are expected to keep it in proper condition and to return it at last clean. Surely we ought to treat God as respectfully as we do our fellows.

I have even an aversion to the holding of temperance meetings in our places of worship. They belong to God! and are for his service alone, and I do not see how he can be guiltless who prostitutes them to other purposes. May God preserve the house of prayer at Middlefield as a place exclusively for his worship.

A. MARTELL.

Bear River, Nov. 15th, 1869.

For the Christian Messenger.

FORMATION OF A NEW CHURCH AT CAVENDISH.

On Wednesday July the 14th a Council met, by request, at the Baptist Meeting House, Cavendish, to consider the pro-

priety of organizing a Baptist Church at that place.

The Pastor, Rev. M. P. Freeman, presided; and brother John McDonald was appointed Clerk.

The following were present as representatives of churches:—Revs. Jas. F. Gooldrup, Tryon; Frederic Kidson, North River; John Davis, Charlottetown; and James Meadows, Jeddore, N. S.; with brother John McDonald, Uigg.

The names of those who were desirous of being formed into a church were read. It was thereupon unanimously

Resolved, That the brethren and sisters whose names had been read be constituted into a church, to be called "The Cavendish Baptist Church."

The delegates then requested from the church an expression of its views on doctrine and discipline. The chairman thereupon read, as an expression of his own opinions, the synopsis of doctrine, &c., contained in Dr. Hiscox's "Baptist Church Directory." A general assent was given by the Church to the views therein presented. The Council then passed a unanimous resolution, declaring their conviction, that the summary thus presented was in agreement with the teachings of the Holy Scriptures—the only standard of appeal in matters of faith and practice.

The Church having been duly organized, elected brother Jeremiah Simpson as Deacon, and brother Arthur Simpson as Clerk.

The church numbers twenty-two members. They have just entered a New Meeting House—a structure creditable to their zeal for the cause of Christ, and to their liberality in sustaining it.

M. P. FREEMAN, Chairman.
JOHN McDONALD, Clerk.

DONATIONS.

CAVENDISH, Nov. 18th, 1869.

Dear "Messenger,"—

Please allow me to express my gratitude to the friends in Cavendish who kindly visited us on the evening of the 13th inst., bringing with them so many tangible proofs of their regard, for ourselves and of their interest in the cause of Christ.

I should add that last autumn we were the recipients of similar gifts though at the time residing in Bedeque. Our friends here believe that those "who preach the gospel should live of the gospel." I have also to thank those in Cavendish, and elsewhere, who recently furnished me with a new set of harness.

The Lord will reward abundantly all those who perform offices of kindness to his servants because they love the Master.

Enclosed is the account of the formation of the Church in Cavendish on the 14th of July last, which, by some oversight, was not furnished at the time for the columns of the Messenger.

Yours in the gospel,
M. P. FREEMAN.

For the Christian Messenger.

NEW YORK CORRESPONDENCE.

BROOKLYN, N. Y., Nov. 17th, 1869.

Mr. Editor,—

Since writing my last communication I have learned that Mr. Gallaher is considered the most popular Baptist preacher in the two cities of New York and Brooklyn. He is often called upon to supply H. W. Beecher's pulpit, and upon one occasion Mr. Beecher's Church went so far as to request to First Baptist Church of Brooklyn to allow their Church to be closed in order that Mr. G. might supply Mr. B's place during his absence for several consecutive months. Mr. G.'s church were rather indignant that such a thing should be thought of. His church membership numbers seven hundred, being the largest in the two cities. The church accommodates about two thousand, and is crowded every Sabbath evening. Mr. G. is a great worker. He preaches twice and teaches a Bible Class every Sabbath, and lectures on the Bible every Wednesday evening, besides conducting prayer meetings and discharging other duties connected with his calling. Some years ago he was a poor carriage-painter—not a poor workman—now see where he is, and tell me if it is not so that "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come!"

But a man whom I consider a still more extraordinary personage is De Witt C. Taylor, the Superintendent of Mr. G.'s Sabbath School. I attended his S. S. several times, and was led to wonder at the thorough acquaintance which he exhibited with the original languages in which the dif-

ferent parts of the Bible were written he exhibited. Upon enquiry, I learned that he expected to enter the ministry, and consequently acquired a thorough university education. His failing health obliged him to relinquish his hope of entering the sacred calling, and he established himself as a Gold-broker in Wall St. N. Y. He still continues in the business, and informed us a few Sabbaths ago that he believes he is almost the only Broker who did not lose a cent in the late terrible excitement. If his business prospers for a few years as it has hitherto done it is said he will be worth millions, and he purposes then to build a great church in Brooklyn after his own mind, and entirely at his own expense. I think it worth publishing that there is one gold merchant of immense wealth, who can condescend to teach a Sunday School, and to go into it in a whole hearted manner. What a noble example!

[Our correspondent makes a slight mistake by using the word "condescend." The office of Superintendent of a Sabbath School is far more honorable than that of Wall Street broker. But few of the latter are worthy to occupy such an honorable position.—Ed. C. M.]

A converted Jew officiates in the Washington St. Methodist church here. He says he is the only Christian Jew in the pulpit in the United States. He draws great crowds, both from the fact that he is a real, live, converted Jew, and that he is quite an extraordinary preacher. A revival is commencing in his church. His name is Harris. Four persons went forward to be prayed for last evening.

I will finish this short letter with an entire change of subject. Our Nova Scotia friends want to know about the markets here. Fruits and vegetables are very abundant. I have seen any quantity of sweet potatoes retailing in the streets at twelve cents a peck. Common potatoes retail at two dollars a barrel, away up in the city I mean. Probably they do not bring near so much in the markets. Cabbages were offered in the street a few evenings ago for two cents a head, and could hardly be got rid of at that.

Business is said to be dull,—in some cases perhaps from changes in the fashions. The weather has been very mild. All the snow we have had as yet has been only what we used to call "The old woman picking her geese" for a few minutes.

D. W.

Christian Messenger.

HALIFAX, NOVEMBER 24, 1869.

THE SUEZ CANAL.

This magnificent enterprise has at length been brought to a state of completion, so that it was opened on Wednesday last. We learn by telegraph that the ceremonies in connection with the opening were confined to religious observances, held at Port Said. The Empress Eugenie, the Viceroy of Egypt, the Prince of Prussia and Holland, and many foreign envoys assisted at the ceremonies; Pere Baur, the almoner of the Empress Eugenie preached a sermon in which he congratulated the world on the success of this grand enterprise, and thanked the Khedive, who, he said, immortalized his name and reign by his co-operation in one of the greatest undertakings of modern times.—He dwelt in terms of lively gratification on the liberty of worship which had been granted to Christians, thanked the Empress for the sympathy she had shown, and M. De Lesseps for the exertions he had made to bring the work to completion. He also returned thanks to all the illustrious personages who had honored the occasion with their presence. The multitude of spectators was immense. The greatest enthusiasm was manifested.

A despatch from Ismalia, on the Suez Canal, dated 17th, says: The French Imperial yacht *Aigle* with the Empress Eugenie on board, followed by forty vessels, has just anchored here, having passed through the first part of the Canal. Subsequent despatches state that the whole fleet of forty-seven vessels had passed through the Canal and it is a complete success.

This great work has been under consideration, and to some extent in existence for more than two thousand years. It would appear that 600 years before Christ, Sesostris, who did much for both commerce and irrigation in Egypt, perceiving the advantages of a canal across the Isthmus, projected the enterprise. Darius Hystaspes continued the work, and a

century later it was completed by Ptolemy II. Herodotus says this canal was four day's navigation, and wide enough to admit of four vessels to pass abreast. Strabo puts it at one hundred cubits wide, and of sufficient depth for large vessels. In the time of the Romans, this canal was still in use, but later it fell into disuse, and became choked up with the sands of the desert. Of course that was far inferior to the Suez Canal of this day. It was not then proposed to completely unite the Red Sea with the Mediterranean, fearing that the water level of these two seas would be an insuperable difficulty. Napoleon I. also at a later day sought to effect this long desired object, but the same difficulty presented itself. Science has at length triumphed, and this may be regarded as one of the greatest achievements of the present century. The following is given as the course of the Canal. The northern extremity commences at Port-Said, situated on the Mediterranean. Passing through Lake Menzaleh, which is twenty miles wide, it continues its course directly south forty-five miles to Lake Timah and Ismailia; here it makes a slight angle to the left, and takes a southeasterly course through the Bitter Lakes to Suez, the whole distance being about ninety-five English miles.

It has been found that the difference of water level is very small, so that no lock is necessary the entire length from Port-Said to Suez.

The dimensions of the work are in English measure 95 miles long, 330 feet wide, and 26 feet deep, sufficient to float the largest vessels. The cost is reckoned at one million dollars per mile.

This will in future be the highway between European nations and the East. It is one of the steps in the fulfilment of the prophecy "Many shall run to and fro, and knowledge shall be increased."

It is probable that there will soon be a vast change all along the banks of this great water-road. Vegetation will take the place of the dry sandy plains. The camel (ship of the desert) not now required for the caravans will be available for internal communication, and agricultural operations. Oases will spring up at less distances apart, and, with European civilization Christianity will be presented; so that the heathenism of Egypt, and the Mohamedism of Arabia will eventually yield to the benign influences of a purer faith.

BAPTIST UNION.

Our Ontario correspondent gave us, in a recent letter, some notice of the disposition in our brethren in that province, to cultivate friendly feelings towards the Baptists in the Lower Provinces. We have now the official account of the action taken, at their recent Convention, in relation thereto, as follows:

BAPTISTS IN THE MARITIME PROVINCES.

The following resolution, on our relations to the Baptists of the Maritime Provinces, was moved by Rev. Dr. Fyfe, seconded by Rev. Dr. Davidson, and supported by Revs. Hoyes Lloyd, A. M., and Jonah G. Warren, D. D., of Boston, U. S., (the latter of whom was introduced to the Convention and spoke to the brethren assembled amidst manifestations of decided approval.) viz:

"Whereas, kindly greetings and letters, have been from time to time exchanged between the Baptists of Ontario, and the Baptists of the Maritime Provinces; and, whereas, letters frequently express a desire for a more intimate union between the Baptists of the Dominion, therefore,—

1st. Resolved.—That we hereby express our abiding desire to have all who hold "one faith, one Baptism, one God and Father of all," more closely united.

2nd. Resolved.—That in order to secure this we should have more frequent and intimate personal intercourse between the Baptists of the opposite parts of the Dominion, and that the Denominational papers in Nova Scotia, New Brunswick, and the Province of Ontario and Quebec, should take special pains to keep the people among whom they circulate, thoroughly informed in respect to all the facts of interest to the denomination in the Dominion.—Carried unanimously.

LAKEVILLE, Nov. 18th, 1869.

Dear Brother,—

At the urgent request of the Brookfield, Caledonia, and Kempt Baptist Churches in North Queens, I have consented to become their Pastor, and intend (D. V.) to commence my labour with them on the 28th inst. I have already spent more than eleven years of my ministry with them and know them, to be a very kind, benevolent and intelligent people.

My removal from the place leaves the third Cornwallis Church without a Pastor. I have served them in the gospel for more than fourteen years, and there are many ties to bind us together. I have baptised two hundred and forty-four of their number. I believe the church and community at large, regrets my removal but duty calls and I must obey.