

and inquiry. The pastor has had no outside aid, and has used no "revival measures," as they are called. It is God's blessing on honest faithful work, for the sake and in the love of Jesus; it is just what He has promised shall follow efforts which reach all, and employ the energies of all.—Christian at Work.

For the Christian Messenger.

THE FRENCH MISSION.

THE ORGANIZATION OF A MISSION CHURCH.

On the 2nd inst., in accordance with a resolution of the French Mission Board, and at the request of the converts of the Mission and others, a Council met in their new Meeting House in the Waggoner Settlement in Digby Co., to assist in organizing, and to recognize as a Baptist Church, the first Acadian French Mission Church.

The Rev. C. Randall was Chairman, and Bro. S. T. Bacon, Sec.

Thirty-three members presented dismissions and asked to be recognized. The Articles and Covenant adopted are those adopted by all our churches in this province; all of which being satisfactory, the Council unanimously voted that the church be recognized.

The services were in the following order:—

Prayer of recognition, by Rev. L. B. Gates. Hand of fellowship, by Rev. C. Randall. Charge to the Church, by Rev. Jos. H. Saunders.

Brethren John Gossin and Simon P. Bolsor were chosen as Deacons, and bro. S. P. Bolsor was also appointed Church Clerk.

Very interesting services were again held, meeting at 4, P. M.

Preaching by Rev. Jos. H. Saunders, text 1st Tim. iii: 15. The deacons were presented for ordination by Rev. M. Normondy. Ordination prayer by Rev. S. B. Gates. The hand of fellowship by Rev. M. Normondy. Charge by Rev. C. Randall.

The church by a unanimous vote chose the Rev. M. Normondy as their Pastor, and asked the concurrence of the French Mission Board in this measure.

This was a good day to this little Zion. The Holy Spirit's power was evidently enjoyed by all who took part in these exercises. It was especially delightful at the close of the public services, to receive the warm enthusiastic greeting of those who through the agency of our French Mission, have been brought out of darkness into the light and liberty of the gospel. Ten of the members of this new organization are converted Romanists, and there are others who may be expected soon to join; fifteen of them have been brought into the church through the labors of our Missionary, and eight were formerly members of the St. Mary's Bay Church, who, residing in this neighborhood, find it most convenient to unite here.

OUR AGENCY.

Your readers will be glad to learn that our Missionary is succeeding admirably with his agency in Yarmouth County. Our churches are responding nobly, as the subjoined list, which you will please publish, shows:—

Table with columns for church names and amounts. Includes 1st Yarmouth Church, 3rd Yarmouth Church (Deerfield), and Ohio. Total amounts are \$160.87, \$6.43, and \$7.00 respectively.

In addition to the above, pledges have been obtained to the amount of \$50.00. The former pledges given in this county to the real estate fund, are being satisfactorily adjusted.

Yours very truly, Jos. H. SAUNDERS, Sec.

For the Christian Messenger.

CHESTER BAPTIST CHURCH.

Mr. Editor.—A few items in reference to affairs in this locality may not be uninteresting to some of your readers. During the year 1869 we enjoyed a good degree of spiritual prosperity. As a church we were somewhat aroused, quickened and encouraged. Valuable additions were made to our number, who, with few exceptions remain steadfast. Since this year commenced, two more have been added by baptism, and indications are favourable. The "little cloud like a man's hand" seems to be visible. O may it be the precursor of an "abundance of rain."

The temporal affairs of the church, particularly the manner of raising the Pastor's salary—have assumed a somewhat novel aspect. I say novel, and it is so to us; but it does not seem altogether clear, as to whether a term more expressive of the practice of primitive churches would not be a better word here. I will leave that however, for your readers to decide. At the annual business meeting of the church and congregation held on the first Monday in 1869, I proposed that a certain portion of the business usually transacted viz. that of hiring the minister for another year, be dispensed with; that no sum be named as a salary, no subscription be circulated, no collectors appointed. I stated to them that if my services were desired, I would remain with them so long as it seemed to be the Lord's will, trusting that He, whose are the gold and silver and "the cattle upon a thousand hills," would dispose their hearts to contribute of their worldly substance in such measure as would be a sufficient remuneration for my services. My proposals were accepted—not without fears on the part of some—and so we continued throughout the year. The plan worked so well, that we are following the same course still, with like satisfactory results.

If it be asked what has led to this state of things, I may be permitted to say, that the subject has occupied my mind for several years past. I cannot say but that the writings of the world-renowned proprietor of the Bristol Orphan-house, as well as those of our excellent Mic-Mac Missionary have led me to think, and the more I have studied the subject, although at first somewhat sceptical—the more thoroughly has the conviction settled down upon my mind, that those who preach the gospel are permitted to look for temporal as well as spiritual blessings—not forgetting the use of legitimate means—to Him who said "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." By thus confiding in the Great Giver who feeds the ravens and clothes the lilies, for food and raiment, much anxiety is saved, more energy may be devoted to His work, and the wants of his servants are better supplied. "Your Heavenly Father knoweth that ye have need of all these things."

I give these statements to the public, not for the purpose of endeavouring to influence my brethren in any way, or to put myself in opposition to the time-honoured stipulations between Pastor and people so prevalent all over Christendom, but as an expression of gratitude to the Giver of all good, who in answer to humble prayer, has bestowed upon us the blessings of Providence as well as of Grace, and to my people, who—many of them if not all—have cheerfully contributed to this end, from a sense of duty they owe to God and his cause; "The Lord loveth a cheerful giver."

We are now occupying the new Parsonage lately finished. It is a neat cottage, convenient and comfortable. Its locality is pleasant, being near the centre of the village, and commanding a nice view of the harbour with its numerous islands and other varieties of scenery. With some improvements in the surroundings, such as garden, ornamental trees, it will be a desirable residence.

Our greatest want is a new meeting house. The old one, though held almost sacred by some, as the birth-place of their souls, is not only far behind the age in appearance, but is very uncomfortable in cold weather; a new one has been talked of, and the hard times and want of means are the only difficulties in the way. But we are not altogether without hope. God will I trust, open the way in his own time, and there will yet be a good and commodious house in which He will be worshipped by the present and future generations.

Yours truly, I. J. SKINNER. Chester, March 19, 1870.

Christian Messenger.

HALIFAX, MARCH 23, 1870.

REVIVALS OF RELIGION.

The history of the church of Christ abounds with instances in which God has remarkably visited and revived his people, and accompanied their efforts on behalf of others with extraordinary blessings. Men have sometimes been raised up who have been peculiarly adapted to evangelistic work, and their labours have been largely blessed in the conversion of sinners, such were the Apostle Paul, Whitfield, Wesley, Edwards, and later Mr. Burns, of Kilsyth, and some in these provinces also. At other times the revival has appeared to arise amongst the people themselves, without one individual being more than ordinarily prominent.

Revivals of religious feeling and activity amongst believers, and the conversion of those who have before made no profession of faith in Christ are evidences of God's presence. Men who are not blinded by prejudice, or determinately hostile, must confess, when on such occasions they see the changes wrought in their followmen—as they did when our Saviour appealed to his works to testify of him—that it must be "from heaven."

During the great revival in 1858, it is said that as many as fifty thousand conversions were reported in one week. Let Christians now but place themselves in an attitude and state of preparation for such blessings, and in waiting upon the Lord they will see the salvation of God.

BEHAVIOUR IN CHURCH.

The Apostle Paul wrote to his son Timothy sundry directions as to Church order, and the character of its officers. He gave as his reason for so doing, that Timothy might know how he ought to behave himself in the House of God, which is the Church of the living God; the pillar and ground of the truth. He does not appear to have prescribed any Ritual of directions for the worship of God, or laid down any precise instructions, or course of conduct for the brethren to observe in their religious assemblies. The general principles of the gospel may be supposed to teach this with sufficient clearness to enable believers to secure the edification and comfort of themselves and their brethren.

Acceptable worship must be that which is 'in spirit and in truth.' The singing and prayer must be 'with the spirit and with the understanding also.' The forms and ceremonials being held in subjection to the spiritual, variations may be made in the former when required to meet the demands of time and place, and the circumstances of the worshippers. Although we find no warrant in the Sacred Scriptures for using a liturgy, yet we have no quarrel with those who think otherwise.

The devotions of the sanctuary are not of a selfish nature. The exercise of hospitality in the house of God should never be sacrificed to things being done 'decently and in order.' Stolid indifference to the comfort of others is the most disorderly conduct at such seasons. Courtesy to strangers and politeness to visiting friends, harmonize well with the deepest devotion. The golden rule is here a safe guide. Without needless officiousness, every worshipper should feel that he is a committee of one, appointed to supply a seat to every person who is not so accommodated, and to provide to his utmost ability, all possible conveniences in the way of hymn-book and Bible.

Great advantages arise from early attendance on the means of grace. A very little consideration on the part of Christians will shew them that everything which would interfere so as to distract the attention of their fellow-worshippers should be avoided. If all were in their places before the time for commencement, the minister would not feel it necessary when offering the opening prayer to ask for blessings on those who have not yet arrived, but who are on their way and are expected to join in the subsequent exercises. It should be remembered that the whole time of the service is one act of worship offered to Almighty God; and if a portion of the time be taken from it, it becomes so much taken from Him—a real robbery from God. Only think of it reader, and you will perceive that this is not a trifling matter. You may offer an apology to a friend for failing to be present precisely at the time

of an ordinary engagement, and your friend may accept your apology without attributing the want of punctuality to a bad habit, a want of good manners, or deficiency of respect for himself; but the Friend at whose invitation and in whose name you have come to worship, is able to read the heart, and discern whether the apology be a sufficient one, or whether it be not somewhat similar to the excuses made by those to whom the Saviour referred in his parable of the marriage feast. The minister and those on whom it devolves to conduct the devotions of the church are required to be present before the time of commencement, but why should any obligation rest on them that does not on others. The people are the more important part of the congregation, and their interests are even more important than disrespect to the minister.

Politeness should also go beyond the consideration of the stranger in the House of Worship. The Christian who would be a follower of the Divine Master will care for his fellow worshipper when he has passed beyond its portals, and seek to bring him not only to the divine presence as a worshipper, but will invite him to become a believer in, and follower of the Lord Jesus.

Some good suggestions on church activities are given in the article on the first page of our present issue. We commend it to the careful consideration of our readers.

THE "CITY OF BOSTON."—The pent up feelings of sorrow on account of the parties on board of the missing steamer City of Boston, and of sympathy for their friends, were suddenly changed on Wednesday last, by several despatches from England and Ottawa, stating that she had arrived at Queens-town, on the morning of that day. A burst of joy came forth from all hearts, and mutual congratulations passed from one citizen to another as they met on the streets. The bells of the city were set a-ringing, and flags were hoisted up in every direction, as demonstrations of rejoicing. Still no news had been received from Mr. Inman, the proprietor of the mail steamers, and several hours elapsed before the word came from him, which wrought a sudden revulsion from a feeling of the greatest joy to one of even greater sorrow than that felt before the report came.

Still we have no reliable intelligence of the missing steamer. Nearly eight weeks have passed since she left our harbor, and not a word has since been heard of her. It begins now to look very gloomy, yet a hope is still cherished that her crew having become disabled, and under a very small amount of sail, and that possibly destroyed by the storm, she is yet afloat on the wide ocean. Great distress and anxiety is felt, we may say by our whole city. We trust that we may yet hear of her safety, and soon have real occasion for rejoicing over news of her arrival. The following is the latest telegram from London in reference to this steamer:

March 18th, eve.—The Inman Line authorities are still confident that the missing Steamer City of Boston will come into port safely. Vessels arriving from the Atlantic to-day still report a dense fog off the coast of Ireland, with the wind from the north west

DATES.

The arguments on the Educational question have depended largely on the dates, at which the several acts occurred, which culminated in Mr. Rand's dismissal. We wish to give our readers all the information we can, so that they may be able to form a correct judgment for themselves. The following is a plain statement of facts which we copy from the Colonist of the 19th Inst., and which stands unchallenged:

On Nov. 23rd, 1869, the late Superintendent of Education instructed the Inspector of Schools for the County of Richmond, to obtain information upon the following points:

- 1. What was the character of the school books in the use of the schools at Arichat?
2. What was the nature of the religious exercises and instruction? and whether the pupils were obliged to attend on these?
3. Whether the rules of the advanced school obliged the pupils to attend the religious services of the Roman Catholic church?

The foregoing instructions were approved by the Attorney General. He, it is well known, had brought the alleged irregularities in the schools to the notice of the Superintendent.

On Nov 29th, 1869, the Inspector visited the schools. A copy of his instructions was immediately demanded of him. He acceded to the demand, and stated that he would call on a future day.

On Dec. 1st, 1869, Mr. Flynn writes to Mr. Vail "in a great rage" (as Mr. Vail informed Mr. Rand) concerning the instructions which had been given by the Superintendent to the Inspector. Not receiving an immediate answer, Mr. Flynn telegraphed and wrote to Mr. Annand on the subject.

On Dec. 2nd, 1869, the Inspector returned to the schools to obtain the information sought. He was told that no investigation would be submit-