

For the Christian Messenger.

OCCASIONAL THOUGHTS.

CHURCH WANTS, No. 1.

Appreciation.

Dear Messenger,—

With your permission I will occupy a corner of your paper on some of the wants of our churches. I do not mean the want of an able minister, one who can attract the people and help to pay church expenses, nor to the want of good deacons in some churches, men full of faith and of the Holy Ghost, but there are other wants in many churches which are felt by the faithful few.

Appreciation.—Have not some of the readers of your paper marked the great deficiency of appreciation in many of our churches. Few comparatively speaking possess the genuine spirit of appreciation.

There are the privileges in connection with a church, which are of great price, but how seldom appreciated as they ought to be. Privileges that can complain of neglect, even of gross neglect. Then are there not some qualities in our brethren that ought to be appreciated, but I regret to have to write, it that there are many who do not appreciate these good qualities, for they seem to be blind to them, but wide-awake to the failings of their fellow members. In the weakest brother I have found some good trait which has commended itself to my mind and which I have endeavored to appreciate so that my fellow pilgrim has received my good word.

Then there are some good points in the minister's sermons deserving of appreciation, if this were given there would not be that wholesale condemnation of sermons which is often heard. A quaint preacher once observed with regard to some hearers of the Word, "that they were like horse flies, they generally sought out sore places."

Paul in his Epistle to the Philippians prays that their love might not only abound yet more and more in knowledge and in all judgment, but that they might approve things that are excellent. We must look out these things that are excellent, not only in systems or plans of action, but also in persons: If we had a large share of the spirit of appreciation, there would be less uncharitable judgments of persons, and less circulation of wicked gossip, which sadly injures the church in the estimation of the world.

JOHN.

The Christian Messenger.

Halifax, N. S., Aug. 16th, 1871.

THE BAPTIST CONVENTION will meet at Yarmouth, on Saturday next at 10, A. M. Education and Foreign Missions will be the two principal subjects under consideration, and will engage the earnest attention of the brethren. Already have quite a number of ministers assembled, some from two or three hundred miles distant, to receive the benefits of the Ministers' Institute commencing yesterday. The present condition and future prospects of Acadia College will call for serious consideration. In many respects it may be considered as, comparatively, in a highly efficient and prosperous state, and as calling for grateful acknowledgment to the Father of Mercies. But in other respects it is in a very critical position, demanding all the wisdom of its most far-seeing and sagacious friends. We are not yet driven to ask for shelter under the wings of a Provincial University; nor to seek State favors to be doled out by an unwilling Legislature. Our appeal is to be made first to the High Court of Heaven, that a spirit of wise liberality may be given to those to whom the God of Providence and grace has entrusted means for carrying on the interests of His kingdom, and then to the patriotism and Christian philanthropy of the friends of education. Vigorous measures will doubtless be taken towards an enlargement of the Endowment Fund. The responses in reply to the gratuitous labors of our devoted brother Balcom during the past two years are encouraging indications that with some there is a ready mind for this work. If the same mind were possessed by others who have larger means, the thing would be soon done with far less of effort than has been heretofore found necessary. If a plan should be devised which would result in this it would be a source of much satisfaction to all parties concerned.

The Foreign Mission work of the Denomination is to have a general revision, and an enquiry is to be instituted whether it is desirable to change the

whole policy of the denomination and the location of the Board. The present operations are in several respects unsatisfactory to some parties. Having no general centre of operations and no means of gathering in results independently of the American Baptist Missionary Union, it is supposed by many that we should take steps for bringing the work of the body into a less complicated and more orderly condition. If an Independent Mission could be undertaken, without seriously damaging the general result or withdrawing from present fields of labor, it would unquestionably be more satisfactory; and a stronger appeal might be made for support. The Committee appointed last year will report the result of their enquiries, and doubtless the information to be laid before the Convention will lead to wise measures which with the blessing of the Divine Spirit will effect a large increase in the amount of good done.

With these heavy responsibilities there should be earnest prayer for guidance and for the removal of whatever would interfere with these institutions, or hinder the progress of gospel truth at home and abroad.

The remarkable circumstance in the life of Rev. C. H. Spurgeon to which reference is made on our first page, is only one of the marvels among many in connection with that remarkable Baptist minister. The great charm in him is the great simplicity in which all his work is done. Nothing seems left at loose ends. He is the great fly-wheel of the engine which is moving along, heavenward, the great train of influences at work in the great metropolis. Every event whether in his own experience or occurring in the order of Providence in any of the nations of the world is made use of by him to contribute to the cause of Christ generally, as well as to help the work more immediately under his supervision. The various organizations associated with the Metropolitan Tabernacle, are so well adjusted that he does not appear essential, for a short time at least, to the efficient running of the machine. In referring to his late sickness he says in his monthly magazine—the Sword and Trowel:—

Man proposes, God disposes. The Editor of "The Sword and the Trowel" had proposed to himself to take a little needed rest on the Continent, instead of which he has been called to three months of pain and weakness. For thirteen Sabbaths the Tabernacle pulpit has been occupied by others, while the pastor has been suffering among other sorrows that of a constrained silence. He is now better, and hopes to resume his ministry with the month of July, for which much praise is rendered to almighty God.

As the first person seems most suitable in this paragraph, I use it.

It is for me a duty as well as a pleasure to record the goodness of God during my sickness. My beloved people have overflowed with love to me. Everybody has been kind. Prayer has been fervent. Our various works for the Lord have been well sustained. The congregations have been excellent, and the prayer-meeting especially large.

I have to ask of friends the great kindness of letting me alone as to preaching for the next few months; for I cannot comply with their requests without incurring fresh sickness. A friend suggests that I should evangelise a few months in every year, and also start a weekly paper and edit it. These suggestions are kindly meant; but why not expect me to become the rival of Atlas and carry the world, or the successor of Hercules with twice his labours? A five-pound note for the Orphanage is of more value than the wisest inventions of new tasks for an overwrought man.

Friends like to know how matters go with us financially, and therefore we would say that the College has been well supplied, but the balance on the Orphanage is lessening, while the income is slack just now. We are never brought down to our last shilling, as our dear friend, Mr. Müller, was in his earlier days; for God deals gently with our poor weak faith, but if he were pleased to try us more severely we doubt not that he would give proportionate grace. The work is his own, and therefore we cannot imagine that he would ever leave it.

During the month of July we shall (D. V.) publish our one thousandth consecutive sermon. We had intended to have celebrated the event, but fearing lest it should be a suggestion of vainglory, we pass it over without any public meeting. We may, perhaps, call our own friends together at the Tabernacle, and may also say a few extra words in the printed sermon, but it suffices us here to record our personal gratitude to God for the unparalleled favour of being allowed to issue a thousand sermons week by week for one penny, in such numbers that we must have had many millions of readers. More profound is our gratitude for the souls which, to our knowledge, have been led to Jesus thereby. That such hasty, faulty, and feeble productions should be made useful in the kingdom of Christ is a great joy to us.

"John Ploughman's Talk" has now

reached the 14th thousand. John's pen has been rather rusty of late; but we hear he has some thoughts of buying a fresh bottle of ink, and he is looking on the Common for a new quill. In that case, "The Sword and the Trowel" readers may hear from him again.

Baptisms at Metropolitan Tabernacle, by J. A. Spurgeon, May 35th—eighteen.

FRANCE AND PROTESTANTISM.

It is not easy to form an opinion as to what is to be the out-come of the late fearful scourgings of the French people as regards the state of religion and the progress of Christian truth. In another column will be found an extract of a letter from Dr. de Pressensé—the Paris correspondent of the Watchman and Reflector. We find the following paragraph in the London Magazine for August, having reference to Dr. de Pressensé.

"On the whole, there is reason to believe that the Protestants have come well out of the late ordeal. The election of M. Edmond de Pressensé to the National Assembly, while it calls him to occupations not very kindred to those of his ministry, indicates the extent to which he enjoys the confidence of the community, and places him on a pedestal from which he may be able to command a wider attention. It appears, too, that other Protestants of distinction have been returned to the Assembly. Their position is a difficult one; may they have the wisdom and courage it requires. It is said that Protestant pastors, churches, institutions, and schools passed through the fiery trial, not only unscathed, but respected and protected. Looking forward to the future, M. Fisch has said that the Protestants are at the threshold of a new era. "The Gospel in the Cellar" might probably form the subject of one of the most interesting chapters of recent spiritual history.

Not in the gaudy, gorgeous churches, amid splendour, ease, and luxury, did the Holy Spirit carry on his work of arresting, converting, and sanctifying; but often in dingy cellars whither families and their friends fled for protection from the shells and balls that wasted at noon-day. In one of these a young Protestant read the promises of the Gospel to upwards of sixty persons, who were in tears, while a priest, who was of the company, encouraged him in his words. Sometimes skulking Communists, hiding from pursuit, would hear the words there spoken. It does not appear, however, that the majority of the Protestant pastors rose to the height of the occasion. Some deaths took place among well-known Christians; among the slain was Madame Parris, the originator of the blessed work among the rag pickers, which was described some time ago in these columns. A shot aimed at her closed window by a Versailles soldier, carried both her and her brother instantaneously into the unseen world.

We believe the M. Edmond de Pressensé here spoken of is the same person as the writer above mentioned. Although we are not in favor of ministers having political distinctions thrust upon them—the favor of Constantine was perhaps more damaging to the cause of Christ than the persecutions of Nero—yet in the present state of that country, the presence of such a man in the Councils of the nation as a representative of the Protestants may be regarded as a favorable omen, an indication of a great change of sentiment amongst the people.

We noticed a fraternal movement some time since between the Baptists and the Disciples of Ohio. An attempt was made to distinguish between the points of agreement, and the differences of sentiment held by the two parties respectively. Deputations were appointed to meet them in their general gatherings and to offer fraternal greetings.

A committee of representative men was appointed by the Convention to propose a formal reply to the overture of the Disciples. This reply presents a clear statement of the belief of the Baptists on points concerning which the two denominations have been supposed to differ. Respecting the Holy Spirit, they affirm his personality and deity and His direct agency, "differing from moral suasion" in the conversion of the sinner. With respect to regeneration and baptism they say: "We do not identify baptism with regeneration, or consider baptism in any sense the completion of the new birth. Rather must the new birth be completed before the believer has a right to be baptized." These and other supposed points of difference are

fairly set forth. The address was courteously received by the Disciples at their late meeting, and the leading organ of that denomination, the Christian Standard, says of it: "We will only say now that the spirit of their reply is altogether unobjectionable, their statement of differences makes the controversy between us quite narrow, and a single sentence will dispel some of these differences for ever. They have presented some matters of real difference, however, which should be handled with great wisdom as well as with great faithfulness. We unhesitatingly express our conviction that, giving all due weight to these differences, there is no sufficient reason for continued alienation; and that when we all come to understand the true basis of christian fellowship these differences will not prove insurmountable."

We learn from the Christian Visitor that the General Missionary Agency of Rev. E. C. Cady has terminated, and that he has gone to Iowa, where his aged father resides. The editor says:

"He may not return to us again. If not, he has the satisfaction of knowing that he bears with him the affections and best wishes of our ministry and people. He was ordained to the pastorate of the Portland church in 1859, and continued to serve the church in that capacity for eleven years."

The published report of Bro. C's labors in the mission shows the following as the results of the year's operations:—

"During the year I held and attended meetings in 130 different houses or places of worship, as follows: Preached 269 times; delivered 76 missionary sermons or addresses; heard 33 sermons; held or attended 63 prayer and conference meetings; attended 55 other meetings; attended six funerals. Whole number of meetings held and attended, 502."

Table with financial data: Received during the year, For the Union Society Fund, \$1215 99, Foreign Mission, 332 82, Home, 383 17, Superannuated Minister's Fund, 101 00, General Education Fund, 5 00. Total, \$2037 98. Whole number of visits, 1690, Miles travelled, 6273, Baptized during the year, 36, Baptized in all, 50.

In referring to the wants of the churches. He says:

"We cannot afford to do without a strong Baptist paper, which should be circulated in all the families connected with our churches and congregations."

"Our Educational institutions of Fredericton and Wolfville are in a flourishing condition. We ought however to put them in a much higher position by praying them up, talking them up, and lifting them up with our money, and by filling them with our sons and daughters. A united effort on our part will accomplish all this and much more."

The most of our churches are supplied with comfortable, if not elegant houses of worship. Each of these places of worship should be surrounded quickly with horse-sheds, which are very essential, not only for the comfort of the dumb animals, but for the prosperity of the churches. Many an excellent sermon is almost wasted upon a small and restless congregation, which would be otherwise if this want were supplied."

Rev. S. W. DeBlois preached twice in Carleton, on Sunday, the 6th. He was en route for Boston, where he would spend a short time and return to the Convention at Yarmouth.

The SOWER'S REWARD by the Author of "Mary Powell." Peterson & Bros., Philadelphia, 25 cents. This is a charming domestic story giving some of the incidents in the life of a colporteur. Travelling with his daughter in a Diligence in a beautiful part of France they meet with various characters French and English and seek to be useful to them by introducing Scripture truth as occasion offers. While it is probably fiction yet it is so much like truth and written with so good an object in view that it may be read by any one with pleasure and profit.

New York city has long been famous for the corruption of its authorities. What is true of its government is no less so of its officials. But the recent development of Fraud in disposing of the city funds exceeds anything that was ever before heard of. The Baptist Union—the open communion, free-will Baptist paper of that city—speaks of these scandalous proceedings in the following terms:— "Of all the scourgings that mortal man

ever received from an array of facts and figures the officers of the city and county of New York are just now enduring the worst. Hastings, we believe it was, when his crimes were portrayed before the court, cried out, "I had no idea that I was so wicked!" Most likely these officers have felt the same emotions. If they are not astonished, the people are. The charges of fraud and theft have been so persistently repeated that people really believed that they were a bad set; but no one imagined that they were half as wicked as they really are. It is amazing that men in their positions dare perpetuate such enormous frauds. They appear to have stolen by the million, stolen at all points, in all ways, and all the time, for years. What will now be done with them we know not. If there is any virtue left in the city, they will be prosecuted severely.

It is very doubtful if there is enough virtue left to secure the proper deserts of villany such as that made known by these startling revelations.

We have received a copy of the Annual Report of the Schools in Nova Scotia for the School year ended October 31st, 1870. Printed by Chas. Annand. Part I contains the Superintendent's Report which occupies 22 pages. Part II. Statistical Tables (23) from A to W. Part III. Reports of the Normal School, the Halifax Commissioners, and the County Inspectors, 114 pages. These latter reports contain a number of valuable statements and suggestions, the results of the Inspectors' observation and experience. Our space or time will not allow us to notice them now as we wish, but we shall take an early opportunity of so doing.

Notices, &c.

NOVA SCOTIA BAPTIST HOME MISSIONARY BOARD.

Meeting of the Nova Scotia Baptist Home Missionary Board in the vestry of Granville Street Church, Halifax, August 9th. Present.—The President in the chair, Revs. E. M. Saunders, A. S. Hunt, Dr. Clay; Bro. D. Thompson, Alex. Robinson, J. F. L. Parsons, L. S. Payzant, H. N. Paint and Secretary.

Letters received from Revs. Wm McPhee, D. A. Steele, E. B. Corey, E. C. Corey, R. R. Philp; Bos. H. C. Creed, Francis Webber, H. E. Morrow, Lic., (2) G. O. Gates, Lic., J. C. Archibald, Lic., and the Maitland Church.

Appointments.—Bros. H. E. Morrow, Lic., 3 months at Sackville and destitute places adjacent, dating from the commencement of his labors at Sackville, and that the Board be responsible for payment to the extent of one-half.

Rev. R. R. Philp's engagement with the church at Maitland, Hants Co., be continued for another year upon the same conditions as heretofore.

Received from the Central Association, N. S. currency, \$458 94 From H. C. Creed, Yarmouth, 20 00

RECEIVED FOR WOMAN'S MISSION AID SOCIETIES.

Truro,—A friend to female Education, N. S. Currency, \$ 4 00 Canning,—Sadie S. Cogswell, N. S. C. 9 00 Lower Aylesford, and Upper Wilmot,—Maggie A. Saunders, N. S. C. 20 00 Amherst,—M. M. Bent 15 00 Truro,—Miss M. Faulkner 16 50 do.—To Mrs. George, for girls school 20 00 M. R. SELDEN, Sec'y. Aug. 15th, 1871.

ACADIA COLLEGE.

Examination of Candidates for Matriculation will be held on Wednesday, Sept. 6th, commencing at 9 o'clock. Opening Address by Professor Higgins, Thursday evening, Sept. 7th.

A. W. SAWYER. Aug. 12, 1871.

THE BAPTIST CONVENTION AT YARMOUTH

will commence on Saturday next, at 10 o'clock, A. M.

Rev. Dr. Day informs us that the "Linda" will bring persons from Portland, Me., and St. John, N. B., to the Convention and give returns ticket free. The "M. A. Starr," the Annapolis Railroad, the Coach line from Shelburne to Yarmouth will give returns tickets free. The Digby and Yarmouth coach line will give return tickets for \$1.00 extra, \$5.00 in all. Additional particulars will be given next week.

ACADIA COLLEGE.

There will be a meeting of the Board of Governors in the vestry of the Baptist meeting House at Yarmouth, on Friday, August 18th, at 9 o'clock, A. M. STEPHEN W. DEBLOIS, Sec'y. Wolfville, July 15th, 1870.

THE FOREIGN MISSIONARY BOARD.

will meet, (D. V.) in the vestry of the Baptist Meeting House in Yarmouth, on Friday, August 18th, at 2 o'clock, P. M. C. TUPPER, Sec'y. Aylesford, Aug. 1, 1871.

Rev. I. J. following copy copied from... Near the fifth page 10/A. About for "For the first question the same for following page the word closing par noticed.

Rev. J. McNeill, Esq. \$3. B. B. Langridge. bury, \$10. your name be will see J. Gates. grave, Esq. B. Boggs.

THE SIR celebrated the demost literary he could count Highland costume, occasion at ment of the The Proce Province band and many of the spared, to North B. They proceed with ban Sir Wi li chair, and tion. Thies, and p not carrie And so Si on for an ary will p celebration

SUPREME ment has the Fall Chief Ju Judge D Barres, t Middle; Circuit. to attend

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