

The Christian Messenger.

Halifax, N. S., October 30, 1872.

GREAT INDUCEMENTS.

The Christian Messenger will be sent to New Subscribers from the date of receiving their address up to the end of 1873, for two dollars, in advance.

Our reasons for this offer are— 1. We believe there are hundreds of families in every part of the province who would be greatly blessed and benefitted by having a good Christian weekly newspaper.

2. We prefer to have the names of New Subscribers before the New Year commences, if possible, as we then know better what number of copies to print.

3. We are greatly in want of money at the present time.

THEMES AND METHODS OF APOSTOLIC PREACHING.

The article by Dr. Sawyer in the October number of the Baptist Quarterly, under the above title is one of much practical value to every minister and Bible student. We wish Dr. S. had numbered his paragraphs so that we might more easily refer to some of them which we regard as specially valuable.

In the accounts that have thus passed under examination, the men to whom the establishment of Christianity among the nations was at first committed, appear, in great variety of circumstances, laboring to bring Jews, proselytes, and idolaters to a common faith and practice; and they uniformly testify to one fact, as the substantial evidence of the truth which they proclaim,—the resurrection of Christ; and they teach one doctrine as the core of the system, the remission or forgiveness of sins, to every one believing in Christ.

Christianity, then, as it was first received, cannot be perpetuated, unless the same prominence is given to this supernatural fact. If unbelief affirms that the resurrection is impossible, it affirms that the peculiar characteristics of Christianity are impossible. When rationalistic writers assume that legends of miracles might have grown in connection with the introduction of Christianity, as the Hagiographa of the Church of Rome has been formed in later days, they make this assumption in utter disregard of wide differences between the conditions of the two cases, differences which they themselves would be the first to recognize, in any other department of study, but which seem to be conveniently obscured by some legend unconsciously practised in the periphrasis, by which everything pertaining to the first years of Christianity is thrown back into the mists of prehistoric times.

The purpose of the preaching of the apostles was definite, though twofold; first, to bring men to acknowledge Christ as the Saviour revealed from God, and then to insure the full development of the Christian life. As the condition of salvation and the nature of the Redeemer's kingdom remain the same, this example of apostolic preaching must continue to be authoritative in the church. The work of the minister of the gospel is always definite, distinct from the office of the moralist, the religious philosopher, the devotee of culture, the believer in the efficacy of

poetry and the drama to cultivate the sentiments and mould the character; though it draws to its service all the best elements in these methods of influencing the actions of men.

Studied in the light of apostolic example, preaching is not merely the exhibition of truth in such form as might occur to one in his private meditations, or as it might be fitly expressed in a theological treatise; but the exhibition of truth for the purpose of producing specific effect in the hearer. Hence the audience must be studied as well as the subject. The speaker must know his hearers to address them most effectually. This is the explanation of the fact frequently recognized, that preachers rising up among the people have more power over them than men who have been educated away from them.

At the recent session of the Northern Baptist Association a telegram of Christian sympathy and regret at his sudden attack of illness was sent to Rev. C. H. Spurgeon. A letter in reply was received and appeared in the Boston Christian Era of last week, as follows: NIGHTINGALE LANE, CLAPHAM, SEPT. '72. MY DEAR SIR,—I do not know to whom to write in answer to a telegram received from the Northern Baptist Association and therefore I beg to trouble you with the charge of my grateful reply.

Send on early the names of New Subscribers for 1873, so that they may have the benefit of the remainder of 1872 for nothing.

ENDOWMENT WORK.

The Rev. I. E. Bill has been on a visit to New York, and it appears has presented the Acadia College case before some of the wealthy Baptists of that city. He writes from there:—

We are in this great business mart for the purpose of seeing a few Provincials here, who have succeeded in making money, in the hope that they will be disposed to contribute to the endowment movement of Acadia College. We make no general application, but appeal simply to those, who remember the land of their birth with feelings of interest, and who may be disposed to give a practical illustration of their regards. Our appeal is not in vain. Help will be forthcoming from New York in due time, and we trust upon a scale that will gladden all hearts; but we must not be too sanguine. The truth is, however, that we have entered upon this endowment business as a matter of faith and prayer. We believe that success is certain. Friends of Acadia be encouraged. Have faith in God, and generously do your duty.

An editorial article in the last week's Visitor gives a stirring appeal to our New Brunswick brethren to come forward and help in this work of raising the Endowment Fund of Acadia College:—

Since the meeting of the recent Convention this work has been vigorously undertaken in Nova Scotia, but as yet New Brunswick has not moved.

Acadia is not a Nova Scotia college. It is the Baptist College of Nova Scotia, New Brunswick, and Prince Edward Island. All took part in the founding of it; all have shared in the benefits flowing from it; and the work now to be done is one in which geographical lines should be lost sight of.

Men and brethren! the time has come to bury every old grudge, put away prejudices to, and to forget the unavoidable mistakes of bygone times. Let these be forgotten amid the thought and action of united and large-hearted effort for the accomplishment of a great object. The only sound educational policy for the Baptists of the Mari-

time Provinces is concentration of sympathies and resources, in order to make our one college, as nearly as we can, a first class institution.

We in New Brunswick have done something for Acadia in the past, and more in former years than latterly. But we have never done our proportionate part.

Let us not stop to argue over the past. The present hour with its claims should be promptly and earnestly met. Nova Scotia will probably show before the opening of the year 1873, an increase of the endowment fund to the amount of \$30,000, if not more. Meanwhile what are we in New Brunswick doing? Nothing. Who is to move in this matter? And when? "What is every body's business is no body's business." Baptist merchants of St. John, will you not lead off? Call a meeting of your own, and project a plan of action. There is no time to be lost. Why do not the Governors, in this province, meet and plan effort for endowment? Let them concert measures of action, and call upon the pastors of our churches to aid in carrying out those measures.

LETTER FROM MR. SPURGEON.

At the recent session of the Northern Baptist Association a telegram of Christian sympathy and regret at his sudden attack of illness was sent to Rev. C. H. Spurgeon. A letter in reply was received and appeared in the Boston Christian Era of last week, as follows: NIGHTINGALE LANE, CLAPHAM, SEPT. '72.

MY DEAR SIR,—I do not know to whom to write in answer to a telegram received from the Northern Baptist Association and therefore I beg to trouble you with the charge of my grateful reply. The telegram is most kind and breathes in fact and words the very spirit of our holy faith. It cheered me greatly while fighting against great pain. To a large extent it kept off the depression of spirit, which pain often causes. I can look up to our heavenly Father, and I do; but still a love word from his children is very sweet. The Lord bless every head, heart and hand concerned in sending of that message. Inasmuch as ye have done it unto one of the least of the Lord's brethren ye have done it unto him.

I am already better, but must rest awhile. Pray for me that I may do the work of the Lord thoroughly all my days and that he may see of the travail of his soul by the work of us all. I may never see the brethren in the flesh, but my spirit's hand grasps that of each one and I say "God bless you brethren."

With love to yourself, Yours gratefully and heartily, C. H. SPURGEON.

Send on early the names of New Subscribers for 1873, so that they may have the benefit of the remainder of 1872 for nothing.

Some of our readers may not have a very clear idea of the points of difference between the Old Catholics, so-called, in Europe, and the Roman Catholic Church. After reading the piece on our first page they will be pleased to see them briefly stated. We find the following in one of our exchanges as a sort of summary of the principles they hold:

- 1. Each community, shall have the right to choose its own priest, and priests are no longer to be named by the bishops. 2. Priests must be sufficiently paid by communities to enable them to live respectably. 3. Compulsory celibacy must cease. Priests shall be allowed to marry, as in the early times of Christianity. 4. The chapters shall be dissolved. 5. Masses and the service of the church must be spoken in the language of the country. 6. There shall be no separate payments for masses, for burials, baptisms, &c. The priest's salary shall be sufficient to enable him to live without charging additional fees. 7. Inequalities between the rich and poor shall no more be countenanced; there shall be no pomp or extra ceremony; one priest only shall officiate on such occasions. 8. Auricular confession must cease. 9. Pilgrimages, begging missions, and processions shall no more take place. 10. The worship of statues, images, and pictures shall cease. 11. The traffic in relics must be discontinued, and be proceeded against by the state.

Great progress is being made in several of the countries of Europe in embracing of these sentiments. It will be seen that they differ materially from the dogmas of the Infallibility Council and the Pope's subsequent infallible decrees. And in some respects less Romanistic than the modern developments of ritualism in the Church of England.

It will be seen by our news columns that the disease now so generally prevailing among horses in Canada and the United States, has at length reached St. John, N. B. The St. John News says:—

"It is a form of influenza accompanied by a slight attack of Typhoid fever. In some cases the fever is much more severe than in others. The liver is affected previous to the appearance of the disease. The outward symptoms are a cough accompanied with laborious breathing and a discharge from the nostrils of a mucopurulent matter. The disease is the most debilitating known among horses, and it is on this account most dangerous to work the animal while suffering from an attack. The first stage of the disease is marked by a subacute form of inflammation of the whole mucous membrane lining of the air passages. As the disease progresses the animal becomes greatly weakened, the cough increasing and accompanied with the discharge above referred to. A great many horses are affected by it at present, and there is, in consequence, stagnation in business at the livery stables. Dr. Green, veterinary surgeon, is treating about sixty cases at the present time. He informs us that the disease made its appearance in London about two years ago, and provided fatal to a great extent. No horses have as yet died from its effects, although it is rumored that Andrew Reid, a sloven driver, lost a valuable horse from this cause yesterday. For a month past a form of influenza has prevailed to a large extent among horses, but not connected with this disease."

It is reported that the disease has appeared in Halifax in a few cases. We trust it may not become so troublesome as in some of the cities of Canada and the United States.

PRESBYTERIAN FOREIGN MISSIONS.

The Witness of last week says:—We learn that the Foreign Mission Board are in want of Funds. The sum of £1000 sterling is required before the 1st of January; and of this sum £750 ought to be in by the 15th of November. These sums are to pay the Missionaries in advance for the year 1873. Of course the Church is amply able to meet this demand, and we believe it will be met promptly. We shall be surprised if the whole Thousand Pounds sterling do not come in to the Treasurer before the end of November.

WEEK OF PRAYER, 1873.

We have received, by mail from London, a copy of the Circular of the Evangelical Alliance containing the Invitation for a Week of United Prayer throughout the world; January 5—12, 1873. The following is a portion of the Circular:—

Beloved Christian Brethren of all Nations. The time has arrived for sending you our usual Invitation to observe the Annual Week of Prayer at the commencement of the New Year.

For the last twenty-six years God has put this honor upon His people associated in the Evangelical Alliance, viz., to bring together in "Prayer and supplication" all, in every land, who call upon "the same Lord, both theirs and ours."

It will be in the remembrance of many of you that at the formation of the Alliance in 1846, among the resolutions unanimously passed by that great Assembly of Christians, of many different Nations which met in London, was the following:—

"That it be recommended that the week beginning with the first Lord's Day of January in each year be observed by the members and friends of the Alliance throughout the world, as a season for concerted prayer on behalf of the grand objects contemplated by the Alliance."

That recommendation went forth throughout the world, and was, at first to a more limited extent, but afterwards very generally adopted. In consequence, each succeeding year has been ushered in with the simultaneous offering of United Prayer in almost every land, by Christians of all Nations, "agreed touching the things they ask of God."

Thus encouraged to continue the good work which the Church of Christ has put its hand unto, we invite you in much affection and earnestness to "come boldly unto the Throne of Grace," on succeeding days of the first week in January next, to come in fellowship with all who love our Lord Jesus Christ in sincerity, "remembering that His presence is promised wherever two or more assemble in His name."

The following topics are suggested as suitable for exhortation and prayer on the successive days of meeting:—

- Sunday, January 5th.—SERMONS: Subject 1.—The foundation, security, and universal extension of the Christian Church. Monday 6th.—DEVOUT ACKNOWLEDGMENT:—Remembrance of God's mercies to the Nation; to Families, and the Churches; Providential and spiritual blessings to ourselves; Confession of Sin. Tuesday, 7th.—PRAYER:—for Christian Churches; their increase in love, activity, fidelity to the truth, and the clearer man-

ifestation of the unity in the faith; for Ministers, Missionaries, and Evangelists.

Wednesday 8th.—PRAYER:—for Families; for sons and daughters of Christian parents; for a blessing on home influence, and on the services and ordinances of "the church of God;" for Schools, Colleges, and Universities; for Children at Sea or in Foreign Lands; for young men in business and professions; for servants; and for all in sickness and tribulation.

Thursday 9th.—PRAYER:—for Nations; for Kings, and all in authority; for the maintenance of peace; for increase of righteousness; for the spread of religious liberty; for the growth of sound knowledge; for contentment, concord, and good will among all Classes; for the discernment of God's hand in national judgments; and for the removal of intemperance, immorality, and the sins which are "a reproach to any people."

Friday 10th.—PRAYER:—for Mankind;—for the circulation of the Holy Scriptures, and the spread of pure literature; for the overthrow of all forms of tyranny and oppression; for the removal of every form of Antichrist; for all prisoners and captives; and for the increase of that Kingdom which is "righteousness, peace, and joy in the Holy Ghost."

Saturday 11th.—PRAYER:—for Sunday Schools; for Missionary, Tract, and other religious societies; for the raising up and sending forth of more "labourers into His harvest," and for the removal of hindrances to the spread of the Gospel, and the Conversion of the World.

Sunday 12th.—SERMONS:—"Let the whole earth be filled with His glory. Amen, and Amen."

REV. HUGH STOWELL BROWN has returned to England, after preaching and lecturing in the principal cities of the United States and Canada. Wherever he has been he is spoken of in the highest terms. It was an agreeable surprise to the Baptists of Boston to find that his views and practice were in favor of restricted communion in agreement with the great body of Baptists on the American continent. He had in his early days been strongly inclined to open, or free communion, but in giving his experience in an informal address before the Boston Social Union of Baptist ministers, he said:—

"After much reflection and prayer I saw the mistake and became from principle in harmony with my church. Wherever strict communion is adhered to there is prosperity. The Baptist colleges have been open in their sentiments, but lately another has been started which will declare the whole truth. We hope for better things in the future. I shall go back strengthened in my determination to contend for the faith once delivered to the saints."

POPULAR GROVE PRESBYTERIAN CHURCH.

Rev. A. Simpson, and Mrs. Simpson returned from their European tour on Saturday the 19th. On Wednesday evening last the congregation assembled to give their pastor a cordial welcome home. A very elegant Gold Watch was presented to Mr. Simpson, and a Davenport to Mrs. Simpson, accompanied with an Address of welcome and congratulation. The Sabbath School Scholars also presented a kind address with a handsome Inkstand.

Rev. Edward Annand, late of Chalmers Church, preached at East Boston recently, on "Religion and Politics." He pronounced the statement of a leading denominational journal that "it was about time for all true Christians to wash their hands of politics" as weak-kneed and cowardly. Instead of this they should face the fire, and by so doing they would come out of the fire triumphant over the devil.

THE HALIFAX SCHOOL COMMISSIONERS.—The resignation of the Chairman of the Board in consequence of his removal to England will be a favorable opportunity for the Government to reconstruct the Board. The fact of only two denominations being represented by clergymen is regarded by a large portion of the citizens as unsatisfactory. Either appoint clergymen from all the religious bodies or from none. The latter would, we doubt not, be the most satisfactory.

Dalhousie College commenced its Winter Session yesterday. About 20 new students have entered.

Notices, &c.

RECEIVED FROM WOMAN'S MISSION AID SOCIETIES. Hebron.—Miss Lizzie A. Rowo \$20.00 Upper Aylesford.—Mrs. J. L. 7 50 Road 11 50 Falmouth.—Mrs. Harding 11 50 M. R. SELDEN, Sec'y. October 20th, 1872.