

carry with thee glad tidings that the soul is saved. Thy life is measured now by seconds, but all things are possible with God, and there is still time in 1873 for his salvation of many souls." At five minutes to twelve the preacher paused, and bade the hearers "get away to the Throne of Grace, and in silent prayer beseech the Almighty and his dear Son with a rich and special blessing in the new year which He is sending you." The congregation bent forward and a great silence fell upon it.

The minutes passed slowly and solemnly as the Old Year's "face grew sharp and thin," under the ticking of the clock over the kneeling preacher and his deacons. The minutes dwindled down to seconds and then—

Alack, our friend is gone!
Close up his eye, tie up his chin,
Step from the corpse, and let him in
That stardeth at the door.

"Now as we have passed into the New Year," said Mr. Spurgeon, advancing to the rails as the last stroke of midnight died away, "I do not think we can do better than join in singing, 'Praise God from whom all blessings flow.'" No need now of instructions how to sing. The congregation were almost before the leader in raising the familiar strain, with which six thousand voices filled the spacious Tabernacle. Then came the benediction, and a cheer, "I wish you all a happy new year, my friends," from Mr. Spurgeon. A great shout of, "The same to you!" arose in response from basement and galleries, and the congregation passed out into a new year's morning, so soft, and light, and mild, that it seemed as if the seasons were out of joint, and that 1874 had been born in the spring time.

Surely there is nothing to fear, but a great deal to hope for, from services, even though held at midnight, such as this!—
Baptist.

Correspondence.

For the Christian Messenger.

OUR COLLEGIATE INSTITUTIONS.

DEAR EDITOR—

Having occasion recently to visit Wolfville I am inclined to express a few thoughts that burned as I mused there:

THOUGHTS OF THE PAST AND THANKFULNESS.

Of the College. Of its founders. How they thought on the subject of education. How they prayed and planned and toiled, so wisely. How divinely they were aided. How gloriously they succeeded. How sweetly now they rest from their labors. A few of their compeers still live and are loved for their work's sake.

It is the Winter Vacation, all is quiet. A few Academy Students are gathering. But what a noble band of workers have gone forth from here. On many of our hills of Zion these heralds stand proclaiming that precious love which many of them first tasted on this hill. Many others in important positions are battling nobly for the right. Alas, that any have failed. What could the Baptists do, what would they be to-day without these men. Thank God for them.

"If here to bless her sons
My voice or hands deny,
These hands let useful skill forsake,
This voice in silence die."

and all the rest that the poet sang of the Church, I'll give her.

HER FUTURE.

God, who in her infancy gave her a Nova-Scotian, a christian and a scholar; and who, in a time of great trial, gave her one of England's best men to preside over her work and interests; and again, when age compelled him to retire, drew on the United States for one of her best men as a successor, will not forsake her now. She shall live and to her shall be given, of the gold of these Maritime Provinces. Prayer as of old shall be made for her, and her praises shall be sung by coming generations.

No "Provincial University" could have done for us what she has done; nor can the ideal institution the wise ones of our times have built, ever be a fitting substitute for her in the future. So almost unanimously said our Convention last year, and we now say, stick to it.

A brief inspection of the premises convinced me that a small sum should at an early day be expended in repairing and painting the buildings. We all know that in a wooden structure, waste is rapid when paint is needed. No blame is attached to those who have the work in charge. By their reports from year to year they show us that for want of funds they are often obliged to practice a wasteful economy.

But old Acadia is worthy of a new dress that would at once preserve and beautify her. And if the services of a landscape gardener, such as a few hundred dollars would command, could be given her, her beautiful site would be more charming.— Cannot some of her sons help her to these things?

In her poverty however she may be comforted by the fact that the same afflictions that are accomplished in her are accomplished in some of her sisters in the neighboring Republic.

BORTON ACADEMY

is evidently, by its new departure improved in temperament, temper, tone and taste. The affiliation of the sexes in the trials and triumphs of life is a very natural thing. I do not know why in Education an exception should prevail. The internal arrangements are certainly very good. The young ladies are called to sustain a position in the classes with young gentlemen who are preparing for matriculation. In this they will get something more than the froth and foam of education, which we know is about all many female institutions of learning are wont to give their pupils.

Thoroughly drilled in the cardinals of knowledge the graduates of this school may be expected to bear the fruit as well as the foliage and flowers of education; to go forth to do the needed work for society as well as to adorn it. Surely the young men are not unfavorably affected by this arrangement. In these I was particularly interested, especially in those who are looking to the ministry as their life-work. As I saw one of this class with coat laid aside, cutting and wheeling wood, by which he was independently and honestly supporting himself in his preparatory studies, my prayer was for his success. This is the class of coming men who will better supply our destitute fields than any imported stock can. Messrs. Higgins and Caldwell, and Miss Woodworth are a staff well tried and found worthy.

The Boarding department is well cared for by Mr. and Mrs. Fisk. Sixteen years experience in this line has qualified them in an unusual degree for this very difficult position. The latter as Matron by her careful forethought and motherly attentions wins the confidence and affections of her charge to a pleasing extent. "How do you like your fare?" I asked a young student. "All that heart can wish," was his answer; and when I saw the well laid table, I thought he ought to say so. The iron spoon and rough bench and coarse fare of the by-gone which only found a parallel in the "kut and grub" of Jack in the fore-castle, have given place to silver spoons and forks, comfortable dining chairs and well cooked wholesome food, and the company of young ladies to boot. Do these young gentlemen know their privileges? Some of us elders in looking on almost think we were born too soon. A good cook is next to a good clergyman.

WANT OF ACCOMMODATION.

All this first class work is being done with but second class accommodation; entailing on the Matron a great amount of extra labor, and on the teachers inconveniences to which they are not fairly entitled. We want that long-talked-of Academy.

The late Governor Howe is reported to have once said "Its no use to attempt to put down Acadia College if the Baptists are determined to sustain it. If we withdraw the support of the government, the women of Kings and Annapolis will knit and endow it." Can't the women of Nova Scotia now say we will have a first class Academy for our daughters? If they unitedly say so: We'll have it!

Sea Side, Jan. 1874.

For the Christian Messenger.

RITUALISM.

Dr. Landells has done well to call the attention of his pedobaptist brethren to the fact that the ritualism prevalent among them greatly weakens their protest against popery.

A dignitary of the papal church in the United States affirmed that he recognized only two denominations of christians, the Catholics and the Baptists. It is well known that the apostate church regards the Baptists with the most intense dislike, as the worst of heretics, while all who practice infant sprinkling are considered as related to themselves. According to recent utterances they claim them by a divine right. They are regarded as perverse children—but they are still children, whom they hope yet to embrace in their catholic fold. The church, they argue, decreed the substitution of sprinkling for immersion,

and that those who accept that rite, ought, in consistency, to acknowledge their authority in other matters also.

Papists teach the doctrine of baptismal regeneration; and so do most of the principal sects that divide Christendom, in language more or less conformed to that of the Romish standards. It is difficult to say how Independents and Methodists view the subject, as they have so many theories in which they become befogged so soon as they attempt any description of the nature of the work accomplished in the administration of the ordinance. It is clear however, that they believe that a good work is performed for the child, that is not safely neglected. The writer once listened to a lecture, delivered by a Wesleyan minister, in which it was affirmed, in substance, that in baptizing a child they made it differ from the brute; and the same address was commended by a Presbyterian minister, present as worthy to be published. A minister of that denomination was once called away at the hour of 10 o'clock in the evening, in the winter to the distance of about 10 miles to baptize a child supposed to be in danger of death. In looking over a weekly paper not long since, a paragraph came to my notice written with reference to the doings of the Evangelical Alliance in New York. It was affirmed that those representing the different denominations would still retain their own peculiar views of themselves and others—and, I quote from memory, that the Baptists would still regard all the rest as unbaptized, and therefore as destitute of saving grace. This remark betrayed not only the writer's ignorance of Baptist doctrine, but also his own perverted views of the ordinances. Other similar instances might be adduced to show the direction of the current of belief amongst those who practice infant baptism.

It is a matter of regret that false views of the ordinances are found amongst many who reject infant baptism as unscriptural. There is manifestly a tendency to the abuse of outward ordinances and duties, to transgress their natural order, making them the cause rather than the effect of grace in the heart. We have need to guard against Ritualism in every form; else in one conflict with popery we shall be found building up what we would fain destroy. Baptists, in this struggle against the man of sin, have a vantage ground that their brethren do not enjoy, and the ultimate victory, which is certain, must, by God's blessing, be largely through their earnest adhesion to "the faith once delivered to the saints."

ALIQUIS.

For the Christian Messenger.

MISSIONARY BANDS.

At the Colchester Baptist Sabbath School Convention held recently at DeBert River, a Session was principally devoted to the subject of Sabbath School Missionary Bands. The constitution of the DeBert River Band was presented by Bro. Wm. McCully, the Superintendent, and after an interesting discussion it was resolved that it "be published in the Christian Messenger as suggesting the general plan contemplated by this Convention in recommending the formation of similar Bands in all the Baptist Sabbath Schools of the county." The following is therefore forwarded in accordance with the instructions of the Convention.

CONSTITUTION, &c.

Constitution of ——— Baptist Sabbath School Mission Band.

- I. Name.—The name of this Society shall be, The ——— Mission Band.
- II. Object.—The object of this Mission Band shall be to awaken an interest in Foreign Missionary work, and to collect funds for the same.
- III. Membership.—The Band shall be composed of members of the ——— Baptist Sabbath School, together with any others under the age of 18 years, who may become members by conforming to its regulations.
- IV. Officers.—1. The Officers of the Band shall be a President, Secretary and Treasurer. 2. The President shall preside at the meetings of the Band. 3. The Secretary shall keep a record of all its regular meetings. 4. The Treasurer shall keep a list of the members, give credit for all monies paid, and pay over to the Superintendent of the Sabbath School for transmission to the Foreign Mission Board, when ordered to do so by a vote of the Band.
- V. Meetings.—1. The Meetings of the Band shall be held at such times and places as may be agreed upon. 2. Any Meetings, to be regular, must be attended by the Superintendent of the Sabbath School or by one of the Teachers. 3. In case of the absence of the President, the meeting shall be conducted by the Superintendent of

the School, or by another member of the school, whom the Band may appoint.

- VI. Raising of Funds.—1. During the Summer months, or so long as the Sabbath School is continued, Collections shall be taken at every Session of the School, with the hope that every member will contribute, at least, one cent. 2. During the Winter months, or when the School is not in operation, Collectors appointed by the Band, shall call monthly upon all its members to receive their donations, and shall keep a strict account of all monies thus received, and report the same to the Band. 3. Persons not members of the Sabbath School, on becoming members of the Band, shall, if above 12 years of age pay the sum of 25 cents, and if under that age 10 cents.
- VII. Alterations or additions.—Alterations or additions may be made to this Constitution by a two-third vote of the Band at any of its regular meetings.

It is exceedingly desirable that all the Sabbath Schools embraced in this Convention give a hearty response to the request to form themselves into Mission Bands, and this may apply to every school in the Province. Let the youth be taught the claims of the perishing heathen, let them learn the luxury of self denial and liberality, and the next generation will be saved from the withering influences of selfishness, so prevalent in the present. We have a great work on our hands, and need to be liberal in devising, and prompt in all our measures, lest the year elapse and find us unable to meet our obligations. We have abundant means, but the tithes must be brought into the store house.

M. P. F.

For the Christian Messenger.

THE COMING OF THE LORD.

The subject referred to in the last number of the Messenger, by the venerable Dr. Tupper, is one of vast moment. All evangelical christians believe that the Blessed Redeemer will come back again to earth, literally, really, and visibly, as he went up from Mount Olivet, where his beloved disciples stood "gazing up" after him, as "the cloud received him out of their sight." Acts i. That there is to be a Millennium, is, too, very generally believed, when Satan will be bound, and righteousness and truth and happiness, will generally prevail in all parts of this now estricken and sin-cursed world. Great and good men may and do honestly differ as to the details, on both those important points; but the facts themselves are too clearly revealed to admit of question. Among the Baptists of these Provinces, as well as among other denominations, a difference of opinion exists as to whether the visible coming of Christ is to precede or to follow the Millennium. The writer of this article has held many an argument with Baptists, ministers and others, as well as with persons of other denominations, during the past thirty years on this important question, they strenuously contending for the pre-millennial view and I for the post millennial view. The late excellent brother Rev. Richard Cunningham, as is well known, was a pre-millennarian, i.e., he believed that "the glorious appearing of the great God, even our Saviour Jesus Christ," would take place before, not after the Millennium, I too have long held this view, as the only really tenable one. In the few remarks, however, I wish here to offer, I shall not enter into the details of this subject; I have no wish to engage in a controversy with the venerable Dr. Tupper, nor to defend the Book he has reviewed. I have seen the book and read a few chapters of it, and certainly think the writer mistaken on some points. But on this point, viz., that Christ may come for his saints at any hour, and that he certainly will come for them before the Millennium, I am satisfied Mr. Shimeall is right, and that Dr. Tupper is wrong. I do not believe the question is one that affects the salvation of any true child of God; but what is perhaps more important, it may affect his walk and conversation.

I beg to call attention to one remark of Dr. Tupper's: "To establish his theory that a thousand years will elapse between the literal resurrection of the pious and that of the wicked from the detached clause, 'the dead in Christ will rise first,' Mr. S. thus defines, or rather perverts the statement. We which are alive, &c., shall not prevent them which are asleep, i.e., from being raised." In charity to both author and his reviewer, I would fain hope there has been some mistake here. I never before heard any one, or heard of any one attempting to establish the "theory" referred to, from that "detached passage," and am fain to hope that after all no sensi-

ble man would pervert the passage, as the Dr. has represented the case. The Bible Union reviewed it, and said it was not right, correctly:

"For this we say to you in the word of the Lord that we the living who remain unto the coming of the Lord, shall not precede those who fell asleep. Because the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall first rise. Then we the living who remain, shall be caught up together with them in clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

A very blessed passage, certainly, and the Holy Spirit has added with great force and beauty, "Therefore encourage one another with these words." 1 Thes. iv. 15-18.

The bearing of this passage upon the question was long ago pointed out to the writer by our well beloved brother Richard Cunningham. It lies in the expression—the dead in Christ—It is not said here that the dead in Christ will rise before the wicked rise, but before the living saints are changed. The passage makes no reference whatever to the rising of the wicked. Were it not clearly stated in numerous other Scriptures, from this passage it certainly could never be proved that those who died "out of Christ" would ever rise at all. Now the question is, if it be a clearly established truth that the dead, righteous and unrighteous, those in Christ and those out of Christ, are all to rise at the same moment, why was the distinction and manifest limitation here made? If we may gather from other Scriptures, plainly and unequivocally that the righteous will rise first, then we see a good reason for the apostle's restricted statement. We do not establish the theory upon this passage, but we quote it as a corollary. We believe the apostle said "the dead in Christ," because they only will be then raised. Let us examine other Scriptures. Are the dead all to be raised at one time? I can show clear and unquestionable proof that this will not be the case. Many of them have been already raised. Many of them rose and came out of their graves more than eighteen hundred years ago. For thus it is written, Matt. xxvii. 52, 53:

"And the graves were opened and many bodies of the saints that slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many."

I do not know, for we are not told, whether there were forty, or a hundred, or forty thousand, or a hundred thousand; but there were many.

Now we turn to Revelation xx. This deeply interesting portion of the blessed word tells us there will be two resurrections; one before the thousand years of Christ's reign with his saints over the earth, and the other after the thousand and a "little season," have ended.

"And I saw thrones and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Verse 12. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away and there was found no place for them. And I saw the dead small and great stand before God. And the sea gave up the dead that were in it, and they were judged every man according to their works."

Here is a clear and distinct statement, that the first resurrection, in which none but those who "are in Christ" rise, takes place before the thousand years begin, and that the rest of the dead—a statement that demolishes at a blow the theory that the first is only a figurative resurrection—the rest of the dead, lived not again until the thousand years were finished." Here are certainly two resurrections.*

* I cannot consent, (says Dean Alford) to disturb the words from their plain sense and chronological place in the prophesy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the Apostles and the whole church for 300 years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors who are among the first in reverence for antiquity, complacently casting aside the most cogent instance I can name which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If in a passage where two resurrections are mentioned, where certain *psuchai aewan* [certain souls lived] at the first, and the rest of the *nekrooi* [dead] only at the end of a specified period after that first—if in any lived, in such a passage, the first resurrection may be understood spiritual rising with Christ, while the second means literal rising from the grave—then there is an end of all significance in language, and the Scripture is wiped out as a definite testimony to any