

When we reflect on the signs of the times and the predictions of God's Word we are reminded of the remark "There is a future for the Baptists." In relation to these prospects it is deeply interesting to think also of the past history of the Baptists. They are, under one name or another, mixed up in all the history of Christianity. Especially is the history of the Baptist churches of England full of interest to all intelligent Christians. The following from the London Freeman, probably from the pen of Rev. Dr. Angus, concerning one of the denominational institutions of Great Britain is highly instructive:

THE BAPTIST FUND—ITS ORIGIN.

A few years ago the Baptist Fund completed its third Jubilee; and its history carries back our thoughts for nearly two hundred years. During the Commonwealth the Baptists had greatly multiplied. Many of the leaders under Cromwell belonged to our body. Major-General Harrison, long his intimate friend; Major-General Ludlow, one of the regicides, and at one time the head of the Baptist party in Ireland; Colonel Lilburne; Overton, the friend of Milton who was left by Cromwell as second in command in Scotland; the Chancellor of Ireland; Colonel Mason, the Governor of Jersey; Admiral Penn, the father of the great Quaker; Lucy Hutchinson and her husband—are among the many eminent names on our roll. Baillie, the Scotch Commissioner in the Westminster Assembly complained that the Baptists were growing more rapidly than any other sect. Lightfoot's diary shows that a like complaint was made in the Assembly itself.

Among our ministers at that time were many men of influence and learning. Some, like Gifford and Bunyan, belonged to that class among whom we have always found some of our best ministers—self trained men; the class to which Fuller and Carey and Booth belonged. But many had received a regular education for the ministry; Tombs, the antagonist of Baxter; De Veli, whom Bossuet praised; William Dell, head of one of the Cambridge colleges; Collins one of Busby's scholars; Gussold, one of the most popular London ministers whose congregation numbered three thousand; Vavasour Powell, the apostle of Wales; Denno and Hansard Knollys and Bamfield and Jersey—had all received a university education, and were men of mark.

During the twenty years following the Restoration, there was a great decay of religion in all classes, and the Baptists suffered with the rest. The churches had diminished in numbers, in piety, and in intelligence. There were various reasons for this deterioration, and among them the Act of Uniformity was one of the most potent. The two Universities of the country have now, as we learn from the recent commission, an income of £750,000 a year. The grammar-schools have an income of at least £250,000 more. Before the Act of Uniformity, these educational helps were accessible to all. For more than two centuries we have been excluded from them. Till within the last few years, no Nonconformist student could enter an English University or obtain any share in the endowments. Nor could any Nonconformist become a master of a grammar-school, or a scholar on the funds of those schools. The money-loss which the Act of Uniformity has inflicted amounts in two hundred years to our fair share in what is now represented by a million a year, or say to our share in from one hundred to two hundred millions sterling in all.

The loss in educational advantages is not less serious. In 1662, when the Act of Uniformity was passed, there were between forty and fifty Baptist ministers in Great Britain who had received a university education. Of these, thirteen were in Wales, where there were then thirty ministers and a considerable number of congregations, chiefly in the northern parts. The closing of the Universities against us soon told on the ministry. As early as 1675, Kiffin, Dyke, Collier, and others called the attention of the whole body to the subject. A few young men studied under eminent ministers, like Dr. Tombs. Others, like Gale and Stennet, sought at Leyden and Utrecht the education that was denied them at home.

But the evil grew, and in 1717 "the forlorn and low state of the Baptist churches," and "the great need of able and well qualified persons to defend the truth and to supply those churches that are in want of ministers," "excited the grief of many pious brethren in London," and so the Baptist Fund was formed.

These were dark days for all religious bodies. The exclusion of Nonconformists from the Universities, withdrawal from those venerable institutions a source of spiritual life, and weakened the influence of religion among Nonconformists themselves. Bishop Butler had to complain that it seemed agreed among all people of discernment that Christianity was no longer a subject of inquiry, but had been discovered to be fictitious. Doddridge was maturing his thoughts "on the causes of the decay of the Dissenting interest," and "the most probable means of reviving it." Of these "searchings of heart," Butler's "Analogy" and the "Warburton Lectures" were one result; the Academy at Northampton was another; a third, still earlier and certainly not less effective, was the formation of the Fund.

Its aim was fourfold: to unite the churches of the denomination in mutual love and helpfulness, to relieve cases of temporary distress among ministers and churches, and especially to secure, for efficient ministers a "tolerably reputable" maintenance, and to educate "able and well-qualified teachers" to defend the truth and to take the pastorate of vacant churches. These last two objects, and especially the second of them, the education of young men for the ministry, are frequently insisted upon in subsequent appeals. The Fundees seem to have felt that the surest way of securing a reputable maintenance was to have an intelligent and efficient ministry.

The original founders and supporters of the Fund represent pretty accurately our modern divisions. Some were strict; others, like some of the Hollises, for example, were members of Prebaptist churches, though themselves Baptists, and identified with Baptist movements. The majority were in favour of a Particular Baptist Fund; but some, Mr. Benjamin Stinton among them (Keach's successor), were in favour of a Fund that should include all Evangelical Baptists, and even all Evangelical Dissenters. Mr. Stinton's views were overruled, but he laboured for the common object as earnestly as the rest. Several of the early Fund churches were strict, as most of the present Fund churches are open; but it is expressly stated in the appeal issued in 1817 that the Fundees had never allowed their votes to be influenced by this difference.

It is interesting to note that among the early recipients of book grants were Mr. Samuel Wilson—who was pastor at Prescott street, and baptized Mr. William Taylor, the founder of Stepney—and John Gill; the last used the grant of £17 in purchasing some of the Hebrew books with which he has rendered such good service to the whole church. Among students taken up and supported by the Fund in its earlier days may be named William Steadman and John Foster, Ebenezer Daniel and Micah Thomas, Benjamin Coxhead and William Belcher, Daniel Trotman and Edward Mabbott. Most of them were sent to Bristol, the rest to the care of Dr. John Fawcett, a name still revered among us.

The mention of the Hollises brings up other memories. Thomas Hollis the elder, and brother of John Hollis, was a principal benefactor of Harvard University, the American Cambridge. In 1719 he sent over a shipment of goods to Boston, the proceeds of which he devoted to that institution. The first interest was given for the support of a son of Cotton Mather's who was then a student. In 1721 he founded the Hollis Professorship of Divinity, and in 1727 he added professorships of mathematics and natural philosophy; at the same time he contributed largely to the library. His object was, as a slip of paper found in one of the volumes ninety years after his death indicates, "to form prime scholars, honours to their country and lights to mankind." He was chosen one of the treasurers of the Fund in 1722. His brother John was chosen a trustee in 1717, and became one of the treasurers of the Fund in 1730-1. He and his nephew, Thomas Hollis, both contributed largely to the University in money and in books. "This liberality," adds the historian, "was the more praiseworthy as the Hollises were Baptists, a sect in no great favour in New England. In founding the divinity professorship, Thomas Hollis the elder imposed no test, only stipulating that Baptists should not be excluded from the office." To this day more than half of the income of the library at Harvard is owing to money given by this family.

Such was the origin of an institution which has done a noble work for now more than a hundred and fifty years.

J. A.

Correspondence.

For the Christian Messenger.

Prepared for the Ministerial Conference of Annapolis and Digby—By C. Tupper, D. D. Sent to the "Christian Messenger" by vote of the Conference.

MINISTERIAL DUTIES.

The office of the Christian Ministry is evidently one of vast importance, and also of awful responsibility. It obviously requires deep and fervent piety in all that attempt to discharge the duties of it. There is not, indeed, one degree of godliness requisite for ministers, while a lower degree may suffice for Christians in general. Nevertheless, the prominence of their position renders it needful for them to set a worthy example for imitation by others. So Paul enjoins upon Timothy, "Be thou an example of the believers in word, in conversation, [conduct] in charity, in spirit, in faith, in purity." (1 Timothy, iv. 12; Phil. iii. 17; 1 Peter, v. 3.)

Affable intercourse among the people may prove beneficial to them, by attracting their attention, and disposing them to regard the instructions and admonitions imparted to them. But everything of the nature of the "foolish talking and jesting, which are not convenient," or becoming, in any persons, (Eph. v. 3) should be cautiously avoided by ministers. These tend to countenance and encourage levity in professing Christians, to bring the gospel ministry into contempt, and to embolden the wicked to say, "Our lips are our own, who is lord over us?" Ps. xii. 4.

Among men who are called of God to the work of the ministry there are great diversities, with reference to native talent, acquired ability, and adaptation to different parts of the work. All may usefully fill the spheres to which they are respectively adapted. They ought, however, to be careful always to act in concert. For instance, pastors should readily avail themselves of the earnest efforts of evangelists, or revivalists; and the latter should exercise care not to alienate the minds of the people from the former. Indeed, all the ministering servants of Christ ought to be specially guarded against speaking, or insinuating evil, one of another. From the prominent station occupied by them, and the nature of some of the duties devolving on them, they are peculiarly exposed to ill-will, censure, and evil reports. If one minister give currency, or any degree of countenance, to an unauthenticated report against another, many persons will be likely to regard it as certainly true. Hence the necessity of giving heed to the Apostle's injunction, "Against an elder receive not an accusation but before two or three witnesses." 1 Tim. v. 19.

Preachers, whether home or foreign missionaries, evangelists or pastors, should make "Jesus Christ and him crucified" the leading theme of their ministry. (1 Cor. i. 23, 24; ii. 2.) It is desirable, as far as possible, to convince the unregenerate of their guilty, ruined, depraved, helpless and perilous conditions, and to exhibit before them the fullness and suffering of Christ's atonement, the freeness of the invitations of the gospel, and the aggravated guilt, inexcusableness, and future woe, of those who neglect so great salvation." So Paul says, "Knowing, therefore, the terror of the Lord, we persuade men," namely:—"to be reconciled to God." (See Acts xxvi. 18; John iii. 36; Heb. ii. 3; 2 Cor. v. 11, 19, 20.)

With reference to preaching in general, it may be remarked, that all parts of gospel truth and duty ought to be presented in due proportions. It is manifestly injudicious to dwell continually on some points; to neglect of others of equal importance. While both must be "earnestly" maintained, and error be faithfully exposed and refuted, the preacher ought to be always careful to "speak the truth in love." Judges 3; Titus i 9-11; Eph. iv. 14, 15.

Personality should never have any place in the pulpit. It, however, the preacher be aware that some person or persons in the community, or even in the congregation, are propagating serious error, or indulging immorality, he must not therefore so "have men's persons in admiration," (Jude 15) as to neglect to bear testimony, against such erroneous view, or such improper conduct. A minister should never give needless offence: That was an excellent maxim of the worthy Dr. Meikle, "Please all men in the truth; but never wound the truth to please any." Rev. x. 32, 33; xl. 1; Matt. xvii. 26, 27; Gal. iv. 16.

It may be the duty of some men to support themselves by other means, and devote what time and attention they can to the preaching of the gospel. But pastors evidently ought, except in extraordinary cases, to be supported by the people, and to be wholly devoted to their appropriate work. 1 Cor. ix. 14. Gal. vi. 6. Acts vi. 6. 1 Tim. iv. 15. 2 Tim. ii. 4.

When a man accepts the pastorate of a church, he should, without fail or delay, obtain as full and correct a list of its members as possible, with a statement of their places of residence. He ought then, without any avoidable delay, to become personally acquainted with each individual. If some members are abroad, as is frequently the case, he should write kind pastoral letters to them. Any that reside where there is a Baptist church, ought to be urged to obtain letters of dismission, and become members of it; or if their stay is to be quite brief, to get certificates of membership, and walk with the church where they are sojourning. If there be no church of the same faith and order near the place of their residence, they should be affectionately requested to maintain, by epistolary correspondence, their fellowship with that to which they belong. In some instances it is useful to write to a minister who resides near a removed member, requesting him to visit such member, admonish, and report.

The direction, "Be thou diligent to know the state of thy flocks," may be fitly applied to a spiritual shepherd. A faithful man who has the charge of a flock of sheep, knows the number of them, and if one be missing, he will diligently inquire and search after it. Surely a pastor should be much more assiduous with reference to each of his flock that may have removed, or have gone astray, either with regard to doctrine or moral conduct. Of course, the minister must not attempt to screen obdurate offenders, or gross errorists from needful discipline; but he should strenuously endeavor to reclaim all wanderers. (Prov. xxvii. 23; Luke xv. 4-6; 2 Tim. ii. 24-25; Josh. v. 19, 20) The aid, also, of others, may be usefully enlisted in this, as well as in other good works. In some cases it is requisite and beneficial to read over the list of members at conference, and have non-attendants specially visited.

Diligent study should not be neglected. As a mower should have his scythe well prepared for his work, and subsequently whet with frequency, so a public laborer in the Lord's vineyard needs as good a preparation as time, means, and circumstances permit, and he must continue to improve his mind by useful reading and study. (1 Tim. iv. 13-16; 2 Tim. ii. 15). He should not, however, devote so much time to these exercises as to neglect any of the duties of his office. Punctuality in everything is specially requisite in a minister.

Pastoral visitation is obviously an important part of ministerial duty. Where the numbers are great, it cannot be reasonably expected that each will receive frequent visits, but none should be wholly neglected. In these visits kind and familiar inquiries should be made respecting the spiritual welfare of individuals; and encouragement, admonition, or caution, should be imparted, as the different cases may require. It is desirable that as many of each family as can be called in should be assembled, and a portion of scripture be read, interspersed with expositions and practical remarks, followed with fervent prayer.

When the writer was pastor of the Baptist church at St. John, N. B., in 1826, on his inquiring of a lady the way to the residence of a member of it, she remarked, "You must visit the sinners as well as the saints." Such an admonition is worthy of attention. Private opportunities should be diligently improved for the spiritual good of the unregenerate. Warnings addressed to multitudes may be generously given by one to others; but personal addresses cannot be so easily evaded. Special attention should be paid to the sick, the aged and infirm, the bereaved, and those in any trouble. But none, whether sick or well, high or low, old or young, in adversity or prosperity, should be overlooked.

Pastors should train their hearers to beneficence, both by word and deed. They should foster Sabbath Schools, &c.

Frequent removals of ministers often prove injurious. So requisite is harmony between the pastor and the people, that it is not advisable to accept the pastorate of a church without a near approach to unanimity in the call. When accepted, the disappointment of a few individuals does

not require his resignation; but if his continuance is likely to produce extensive strife and division, it seems the part of prudence to retire quietly.

May all our ministers be enabled, by grace Divine, to occupy the posts to which they are best adapted, with prudence, diligence and abundant usefulness.

For the Christian Messenger.

THE NEW ACADEMY BUILDING.

Dear Editor,

Will you please allow me to inform your readers:—

1. That by resolution of the Governors of Acadia College at their late meeting Rev. Dr. Sawyer and Rev. S. W. DeBlois were added to the Financial Committee for the above object. That Committee therefore now consists of these two brethren together with Messrs. Wallace, Tufts, and myself, all of whom are authorized to receive contributions for the new building.

2. That at a joint meeting of the financial and building Committees on the 27th of February, it was resolved to proceed at once with the work of finishing the building.

3. That in order to carry out this resolution it was resolved further that immediate steps be taken, by agents appointed for that purpose, or otherwise, to obtain the necessary funds. Also that those who have subscribed to the building fund be asked to send in the amount of their subscriptions at the earliest period that will suit their convenience. We hope our friends who have not yet done anything, as well as those who have pledged certain sums will kindly endeavor to put the Committee in possession of the means of carrying forward the work, as money will be needed—and a good deal of it—from week to week to pay workmen's wages and purchase materials.

The Committee desire to acknowledge the receipt of the following:—

Waterville Church.	\$ 2 00
Mrs. Jas. Caldwell, Kentville.	1 00
Liverpool Church.	7 00
Previously acknowledged.	1858 44

Total. 1868 44

For the Committee.
D. M. WELTON.

IN MEMORIAM.

WILLIAM H. CHIPMAN.

Died at Bridgetown, N. S., Feb. 26th, William H. Chipman, aged 74 years, and for many years a member and deacon of the Baptist Church in this place. Although his health had been uncertain for a considerable period, no one thought his end so near. On the morning of the day he died he seemed as well as usual, but about 10 o'clock he complained of a pain about the region of the heart, and in the course of a few hours he calmly fell asleep in Jesus. His funeral sermon was preached at the Baptist Meeting House on Tuesday March 2nd, by his pastor, the Rev. J. Clark, from Psalm cxvi. 5th verse: "Precious in the sight of the Lord is the death of His saints;" the Rev. Mr. Desbrisay (Wesleyan), and the Rev. A. Cohoon, taking part in the service. Although the day was very stormy, a large concourse of people, belonging to the various congregations of the village and neighborhood, filled the chapel, in order to pay the last tokens of respect to one who had been esteemed and beloved of all. The soundness of his judgment, the gentleness of his disposition, and the consistency of his life, procured him many friends. It is no vain laudation to say that he will be missed in the family, in the church of Christ, and in the community at large; but whilst all unite in mourning their irreparable loss, they are comforted by the fullest assurance that he was fully ripe for heaven. Christian ministers were ever welcome at his house, and the welfare of the cause of Christ lay very near his heart. Of him it may be truly said, "He was a faithful man, and feared God above many." May the Lord give grace to all who knew and loved him, so that they may follow in his footsteps "till God's love set them at his side again."
J. C.

A SAD AND FATAL ACCIDENT.

took place in the woods at Cloud Lake, about fourteen miles South of Kingston, Aylesford, on Monday morning, February 22nd, by which a young man, aged 23 years, named OBADIAH R. MARSHALL, son of John and Sarah Marshall, was instantly killed.

It seems that this young man and four others were in the woods, some felling trees