

For the Christian Messenger.
Letter from Professor Welton.

To the Editor of the Christian Messenger:

SIR.—The many friends of Prof. Welton, now in Leipsic, will be glad to hear from him, and the following extracts from a private letter will doubtless prove not uninteresting. R.

..... I am quite well and getting along well in my studies. As you observe in your letter, I had a very rough, and, in some respects, dangerous passage across the Atlantic. But having a strong ship, a good captain, and, above all, the favoring Providence of God on our side, we reached Liverpool without damage or loss, save a part of the deckload which we were obliged to let go in a southern gale a little east of the Banks, and in which, I regret to say, a Yarmouth ship capsized, and the captain, his wife, and two children were among the lost.

In our 31 days passage I got quite an experience of sea life—an experience I would not now willingly part with. I shall ever now think of the poor sailor and pray for him as I could not have done before. I have seen the ocean, also, in about all its moods of calm and storm. Never perfectly still, it is always "the restless sea," ever swaying and throbbing as if all its waters were in sympathy, and moved responsive to some central pulse. How many hours did I stand looking into its depths without ever being wearied!

..... In London, at the hotel, I met a young American, by the name of Wright, the son of a Congregationalist missionary to Persia, and Professor of Classics in a college in Ohio, also bound for Leipsic. It seemed quite providential, for we were both anxious to have company. From London therefore we travelled together, and I found him a very agreeable and profitable companion. After making a short stay at Antwerp, sufficiently long to see its Cathedral and Picture Gallery, we took the cars for Cologne. Here is one of the finest cathedrals in the world, perhaps excelled by none as a specimen of pure gothic architecture. Both its interior and exterior workmanship is as delicate as the Brussels lace, and something like it, all cut out of the solid marble; and of hundreds of thousands of statuary and carving, no two pieces are alike.

From Cologne we went by steamer up the Rhine as far as Bingen, then from Bingen by rail to Frankfurt on the Main, then again by rail to Leipsic, the distance from Frankfurt to Leipsic being about three hundred miles. It would be impossible for me in the space and time at my disposal to describe this part of my journey,—what I saw and enjoyed,—carried back frequently over a thousand years.

Leipsic is an interesting city in many respects, and day by day I feel more attached to it. Taking in the suburban towns, its population reaches about 265,000. But the city covers a rather small area for this number. Its houses are mostly five storeys high and well filled with human beings. Only about 500 persons to the 100,000 have a house to themselves, or I might say any considerable portion of a house. The great majority of the people seem to get only their breakfast at home; their meals are obtained in restaurants &c. Accordingly, every where you go,—all along the streets, and in summer, when the weather is sufficiently warm, in the parks and groves,—there are places for eating. A good many people seem thus to live out of doors.

Leipsic is the centre of a great level plain which extends many miles all around. Two or three comparatively small streams flow in and around the city. All the ground around Leipsic is full of historic interest, and every here and there some monument reminds you of battles &c. You know that possibly the most important battle ever fought in Europe was that of Leipsic. It lasted four days. I often cross the bridge over which Napoleon and his army retreated, and in the suburbs of the town is the stone, marking the spot from which Napoleon watched the fight. Formerly a wall and moat encircled the whole city. These are now removed, and their place is used as a promenade, which therefore extends all around the old city, and varies in width from say 20 to 80 rods. It is beautifully planted with trees and flowers, while here and there you see an artificial lake, or a fountain playing. The city inside the promenade is mostly used for trade, outside for dwellings. There are very beautiful walks around the city e. g. in Rosenthal, i. e. Dale of Roses, a

park covering several hundred acres, and finely laid out and ornamented.

My lodgings are in a very quiet and beautiful part of the city, about 10 minutes walk from the University, and 5 from Rosenthal. The University is the first in Germany, or, I might say, in the world. On no spot of earth of the same size can be found so many teachers, students, authors, publishers, artists, critics, &c. It is quite ahead of Berlin in the character of its professors as well as number of students, and will probably keep so. The tide tends this way, and it will be hard to turn or arrest it. One thing in favor of Leipsic is the smaller cost of living here. Berlin is indeed the Residency or royal city, and many efforts are put forth to attract students thither. They have bid high for some of the Leipsic Professors, but these declined to go.

There are about 3000 regularly matriculated students, besides a good many others who listen to lectures without matriculating. The university buildings are very large and commodious, occupying the four sides of a court. Almost all the chief nations of the old world are represented among the students, I suppose you would like to know how I get along with the gutturals. Well, though I knew something of the grammatical structure of the language, had a vocabulary of some six thousand words, and could read it with tolerable ease, I found it quite another thing to speak it or understand others. But I went to work with all my might, engaged a German teacher who speaks English, for three lessons a week, which I have now reduced to two, and will probably discontinue in another month. I can now put an English editorial, or historical extract into very respectable German, and can carry on quite a conversation therein. All my reading and study are now the same language, so that I am daily adding to my stock of German words, and making myself better acquainted with the German way of expressing ideas.

I have been here now one month, and the language is opening up before me like a revelation. Every day I am assured, that the shore to which I am steering is coming more certainly within my reach. I can hardly describe the peculiar pleasure in being able to thread my way through some of Dr. Delitzsch's sentences, in which words are piled upon one another, and linked together in all sorts of ways, and have the whole meaning flash upon me. In one word, my knowledge of German is sufficient to justify my going into lectures even now. Accordingly, I have put myself into complete connection with the University, and have already, one week, listened to *Delitzsch* (readings). I have Dr. Delitzsch in Hebrew interpretation. This term he goes over Isaiah.

I suppose that in the language, literature and interpretation of the O. T. Scriptures, he is the first man of the present age. What he says is pure gold, and he reminds me much of the late Dr. Hackett. I attend Dr. Luthardt's lectures four times a week in N. T. interpretation, this term on the gospel by John; and also hear Dr. Hoelmann an hour on Wednesdays and Saturdays on Solomon's Song. This is my work for the present term, and you will see I have enough to do. At the end of the semester, next March, I hope to take on additional work.

There are many other things I should like to write you about, but must defer them till next time.

Please remember me in your prayers. I take much comfort now-a-days in communion with my Saviour. If I let him go, all is gone, and I hope to be permitted in some humble sphere to work for Him many years yet in Nova Scotia.

Yours, very truly,
D. M. WELTON.

For the Christian Messenger.
Furling the Church Books.

While we are writing or reading the obituaries of faithful and earnest christians, who have gone to their reward, it is solemn to know that on the other hand death is also removing those who are hindering the cause of the Redeemer.

The discipline of the church, when properly exercised, has always been a means of grace, but there are reasons why we should bear long and suffer much, even with those who are a source of great trouble in Zion. If such persons have any conscience at all, or any belief in God's word, it will be chastisement enough for them to

know that the time for standing before the great tribunal approaches; and the most anxious among us may wait the disposals of the Great Husbandman, when we see that he is so regularly removing the fruitless branches of the spiritual vine, and that DEATH IS FURLING OUR CHURCH BOOKS.

Let the faithful continue to stand firmly in the interests of the church, and it will be seen who are on the Lord's side and who are not.

AN ANXIOUS PASTOR.

For the Christian Messenger.

A mistake corrected.

The North Baptist Chapel of this city, has, it seems two mortgages upon it, each was originally for \$4,000. The second or latter mortgage has been reduced to \$3,163.34. The church and congregation have been very anxious to remove these mortgages, and Judge McCully having intimated that if they would raise within a certain time the sum of \$1,000 that he would contribute a like amount—subsequently discussing the subject, with some of the deacons—and a strong desire being expressed to have this second mortgage discharged entirely, he agreed, it seems, to contribute not the half of \$2,000 merely, but the half of \$3,163.34, the balance now due, and thus the matter stands.—The understanding being that the congregation would raise and pay the other half, or \$1,581.67. His offer, liberal as it confessedly is, is not quite so comprehensive as represented to be in a portion of the public press. His offer carried into effect will still leave the first mortgage of \$4,000 an incumbrance on the premises.—Com.

We are pleased to learn that notwithstanding the misapprehension referred to, the members of the church and congregation have come to the decision to adhere to the amounts they had subscribed, so that a portion of the original mortgage will also be provided for, and this will give a fair prospect of its complete removal at no distant day, much to the satisfaction of all concerned.

The Christian Messenger.

Halifax, N. S., November 22nd, 1876.

A QUESTION DEPARTMENT.

We are often having enquiries made as to the proper course to pursue under certain circumstances, and difficulties presented to us which occur to enquiring minds soliciting answers in our columns, from ourselves, or from some of our experienced brethren. We have sometimes been in doubt as to what would be the best course to pursue in such cases. Unwilling to assume the responsibility of pronouncing *ex cathedra* on the matter submitted, and reluctant to publish the question without making provision for an answer, lest we should be overwhelmed with replies, and so likely to offend some writers by declining all the answers but one, we have sent such questions to some friend in whom we had full confidence with a request for a reply; and have subsequently published the question and the reply together. This has generally been satisfactory and accepted with thanks. We have come to the conclusion that it would be well to open a new Department of the Messenger for the coming year by having a column specially devoted to brief Questions and Replies to them, on subjects suitable to our pages—of which, of course, we must judge. We have engaged the services of some brethren to form a Question Committee, others may be added, to whom these Questions shall be submitted and who will give the replies for publication. It will be essential that every question submitted be accompanied with the proper name and address of the writer, in confidence.

We doubt not this may be made one of our most interesting columns. We shall not confine ourselves to a very narrow range of subjects, but be willing to receive them on any of the matters belonging to a family newspaper, requesting, however, that they be brief, clearly expressed, and legibly written on a separate paper.

As the Question Committee are not all resident in Halifax we may not be able always to publish the question and its reply the same week as we receive it, and must therefore solicit a little patience on the part of the proposers.

The following is one of the cases referred to above, only a little more lengthy than we wish to have for the Question Department.

"A Licentiate" sends us the following Enquiry.

Is there anything in the New Testament that authorizes a man to preach the gospel, and at the same time forbids him to administer the ordinances of the church? For example, a young man feels that God has called him to the work of the ministry, he makes known his convictions to the church of which he is a member, his brethren approve of it, and give him a license to go and preach, some believe the message, and wish him to baptize them, but he says No. They ask the reason, and the only reason he can give is, that men have not laid their hands on him. Now, we profess to adhere in all respects to the practice of the Apostles and primitive christians. Then the question arises, Were all those who administered the ordinance of baptism in the days of the Apostles regularly ordained ministers of the word? We read that Philip was set apart for the purpose of administering to the wants of the Grecian widows, Acts vi. 1-7. And the next account we have of him he is down in Samaria preaching and baptizing. Acts viii. 5-13. I think that Ananias was not a regularly ordained minister of the word, and yet it is evident that he baptized the Apostle Paul. Acts ix. 15-18. Now it is obvious, that to grant a man license to preach, and yet forbid him to baptize, is to make the latter a thing of greater moment than the former. If he is qualified for the one, what is it that disqualifies him for the other? Now when a church grants one of its members a license to go out and preach the gospel, do they not by that act, declare to the world, that they believe him to be a man called of God to that work? And if they give him authority to discharge a part of the duties of the ministerial office, on what ground do they forbid him to perform the whole commission: "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son of the Holy Ghost." It is evident that the Saviour sent none to preach who were not qualified to baptize, and if licentiates have no scriptural authority to baptize, they can have no Scriptural authority to preach. About nine months ago, the writer laboured a few weeks ago in a destitute part of the province, during which time five young persons professed faith in Christ, and wished to be baptized, but the services of an ordained minister could not then be obtained, and I learn that they have not yet been "added to the church."

Now the point on which I want to be informed is whether or not a license to preach the gospel gives its possessor authority to administer the ordinances of the church.

We were desirous of affording the required information, and sent the enquiry to a ministering brother, who has kindly furnished us with the following:

REPLY.

"A Licentiate" may be reminded that the New Testament does not give us uniform and unchangeable prescriptions, nor bind us down, in every case, to specific rules. Everything is not enjoined. If we have precepts, they are to be obeyed; if ordinances, they must be observed; if apostolic precedents, they must be followed. But sometimes we have neither precepts, nor ordinances, nor precedents. We must then rely on principles, and follow the law of love. Minute details are found in Leviticus; but there is no such book in the New Testament.

For some services we have neither rule nor example. The mode of receiving members into a church is nowhere enjoined. There is no record of an ordination to the pastoral office, showing the method of observance. Licentiates are not heard of. Clerks of churches were unknown. There were no choirs: all sung, and made "melody in their hearts," if not with their voices, unto the Lord. The Lord Jesus has not thought proper to encumber his law-book with minute directions, nor restrained us to specific observances in every instance. We are left, in many respects, to the exercise of Christian discretion.

"A Licentiate" does not perhaps sufficiently consider that in baptizing or administering the Lord's Supper there is an exercise of power and authority which is not quite appropriate to the position of a probationer or a candidate. Hence the churches on this continent generally restrict those exercises to ordained men. It is not always so in England, where it is not uncommon for preaching students to administer the ordinances. There was an excellent brother, a deacon of one of the Baptist churches in London, who, when the pastor was absent, or the church vacant, and an ordained minister could not be procured, officiated himself, at the request of his brethren. But such cases are rare. The ordinary practice is preferable.

"All things are lawful," the Apostle says, "but all things are not expedient." A society must have a chair-

man, and he will be expected to preside at all its meetings: a different course would be regarded as an impropriety.

The whole matter of Licentiate and Ordination has been referred by the Convention to a special committee, to be reported on next year. The action of that Committee should not be forestalled. "A Licentiate" is advised to wait for the Report.

UNUS.

THE NIGHT REFUGE FOR THE HOMELESS is becoming a very necessary and important institution in our city. We learn that applications are often made at the Police Station for a night shelter, and in all such cases the parties applying are of necessity put in with the prisoners. This should not be. If some of the tickets to the above institution were given to the Police authorities they might do much good by at least keeping poverty and crime separate as long as possible.

THE SOUTHERN KITCHEN in connection with the Night Refuge will now be a great boon to the poor. Benevolence could scarcely be better directed than through this channel. Persons desirous of relieving the hungry and homeless poor, should purchase a few tickets or give in donations to this Institution, and thus prevent the other evils which often attend closely on the heels of Hunger and Destitution.

THE HALIFAX Y. M. C. A. PRAYER MEETINGS of the past week were very largely attended by the members, especially the young men. The addresses of the ministers of the various denominations in the city each successive evening were full of earnest thought and deep religious feeling. The singing was excellent and participated in by the whole congregation, forming a striking feature of the meetings. The Promise meeting on Sunday afternoon was attended by many more than could find seats in the Hall. Much good will doubtless result from this season of devotional exercises.

The Acadia Athenaeum, Nov., comes to us in new and much improved style. It is published by the students of Acadia College at 50 cents a (Collegiate) year of eight months.

Messrs. J. Goodwin and B. P. Shaffner are chief editors and Messrs. W. O. Wright and C. K. Harrington, Assistant Editors, for the present year. It now has 12 pages, with a tinted cover, on which is a good cut of the College. It makes quite a neat, respectable appearance. The contents are varied and interesting, among which are an excellent essay on "The Eternal Freshness of Great Truths" by Rev. F. D. Crawley and a letter from Mr. J. G. Schurman, and just enough of controversy to show that the conductors are observant of what is being said and done in the world around them.

On Sunday last Rev. Thos. Gales preached an excellent sermon in Granville Street Church in the morning, and in Fort Massey Church in the evening. Rev. E. M. Saunders preached in Fort Massey in the morning.

After the evening sermon Rev. Mr. Gales gave a Temperance lecture in Temperance Hall. Sheriff Bell presided. Mr. Gales treated the subject more in its moral and religious aspects, and made an eloquent appeal to christian men and women to come to the aid of "the cause of all mankind," and rescue their fellowmen from vice and degradation.

We have received from Israel Longworth, Esq., Secretary of the Convention on Sabbath Observance, at Truro, a copy of the correspondence on the subject with the Premier and Railway authorities. As we, several weeks since, published the same Correspondence from the Secretary of the Baptist Convention it will be unnecessary to repeat its publication in our columns.

ALL NEW SUBSCRIBERS prepaid for 1877, will have the CHRISTIAN MESSENGER sent to their address from the time of our receiving their subscription to January 1st, 1878.

A kind word from each of our present subscribers to their neighbors or friends is respectfully and earnestly solicited. It would in many cases induce them to send on their names, so that they may henceforth have their families supplied weekly with a christian newspaper containing valuable and wholesome information, and instruction for both young and old.

Respected Reader, a little effort made now may do much good! Your reward is sure.