

tell us that believing is taking a leap in the dark. There isn't a word of truth in that. There is a verse here in the third chapter of John, the thirty-third verse, that I want to read to you: "He that hath received His testimony hath set to his seal that God is true." In those old days men used to wear a signet ring, and they used to put their seal instead of signing their names with pen and ink, as men do now. They used to take their signet ring to stamp it. Now, the Lord of Heaven came down into this unbelieving world and said, "Who will set to his seal that God is true?" The unbelieving world said: "I won't." But faith said: "I will." Who will do it in this Tabernacle to-night? Who will set to his seal that God is true?

Missions.

There are in the foreign missionary field, says the Missionary Journal, 1559 stations, 2132 active missionaries, 420,944 communicants, 1,537,074 Christian worshippers, and 389,059 scholars. Of these missionaries England has sent 1060; Germany with Switzerland 502; America 460; Holland 43; France 22, and North of Europe 45.—*Christian Age.*

The Christian Messenger.

Halifax, N. S., March 14th, 1877.

REV. EMORY J. HAYNES.

There has been quite a sensation in Brooklyn, New York, over the change of sentiment and church relationship of this popular minister.

The Hanson Place Church was rebuilt in order to accommodate the throngs of people he attracted. For some months he has been in consultation with Dr. Armitage, and on Wednesday evening he appeared before the Fifth Avenue Church and related his Christian experience.

Dr. Armitage, on his introduction, alluded to his own experience thirty years ago, when moved as his brother had been, by the reading of the word of God, the convictions of his conscience, and the movings of the Spirit, he had himself, a Methodist minister, in the Pearl Street Church, Albany, asked baptism from the lamented Dr. Welch.

Mr. Haynes said: His Christian experience could not be told. He had attempted to tell it a hundred times and always failed, and should fail now. He did not know when or where he was converted, but he knew this, he was once blind now he saw. He was led by home influence to the Lord. His father was a Methodist preacher, his mother an earthly saint. The Lord Jesus was a welcome guest in their family—his name and love constantly mentioned, so that in his earliest years Christ was loved and not dreaded. When twelve years of age, he stood up in a paragon prayer meeting, and announced the purpose of his soul to live to the Lord. He had always thought of being a preacher, except for a very short period when a cadetship at West Point and a career as a soldier was presented to him.

Pending this he was for the first and last time in his life ill, as he supposed, near to death. The ministry of his father then completely turned his thoughts away from earthly ambitions, and on recovering he had but one purpose which he was thankful to say had never left him in the college, seminary or in Europe, to become a good minister of Jesus Christ. His creed was this—God loves me; Jesus justifies me; the Spirit regenerates me. This is easy and hard to tell. It is soon told, but is the story that never can be told. He had been a pastor in Fall River, Norwich and Brooklyn, and his work, he was thankful to know, had not been in vain.

He had never been satisfied with Methodist polity, especially the system of itinerancy. His attention was called to it in early life. His devoted mother had her life embittered, her health entirely destroyed by its hardships. When he became a preacher, while he knew he was a servant and a soldier, and should not complain and did not, he believed it was an unnecessary evil. There was the wrench of separation after three years service. The first year to know the field, the second to work in it (it was always the best year), the third was overshadowed by the dread of separation from those loving and loved, and the anxieties respecting the next field.

It was not fancy or love of ease that made him long for deliverance. He believed his usefulness was constantly impaired. He could not, however, be "a separatist," and did not yield to temptations to establish an independent Methodist Church. He would act as an individual, but could not disturb the beloved and ever to be loved and honored church of his fathers. His own father, in this step—which was in one sense severing him from his oldest and best friends—was his counselor; opposed in judgment but sympathizing

with him in his struggles. In seeking deliverance he looked into the polity of other evangelical churches. In general he found he knew much; specifically, little or nothing, when we came to study with a purpose.

He had always been disturbed, had never been content, when baptizing infants. He thought the influence of the ordinance damaging—that people were injured by indefinite thoughts about having been engrafted into Christ in early life.

But other truths grouped around this question, and I had to ask myself about my own baptism; then the church itself; of Christian life; and it came to me with a force that was new, and an outgrowth, that the church was made up of converted men and women, bearing witness. The rest was plain. I had never believed anybody could become a member of a church without baptism. I did not change my principles at all; but these principles, in practise, compels my acceptance of the truths you have always contended for, and which are sweeping over the Christian world so wondrously.

Mr. Haynes was accepted as a candidate for baptism and church membership, and on Lord's Day, the 4th Inst. he was baptized by Rev. Dr. Armitage. Previous to administering the ordinance Dr. A. read a statement shewing the connection he had had with the change of Mr. Haynes' views, and intimated that they would in the evening hear from Mr. H's. own lips his reasons for taking this step. Dr. Armitage's statement was as follows:

As far back as last December he, Mr. H., called upon me and asked the favor of a confidential interview, and for two full hours he described a series of mental struggles through which he had been passing, on the subjects of difference between the Methodist Episcopal Church and Baptists. Among many other things, he frankly avowed that on full investigation he had concluded that the Scriptures gave no warrant for infant-baptism, while they required the immersion of believers. On the question of communion, he had come also to adopt our views in their logical roundness; for he had always held that none should sit down at the Lord's table till baptized, and of course it followed that if sprinkling and christening were not gospel baptism, that immersed believers only observed the Supper after the gospel order. Still there was a difficulty in accepting our full position, arising from the presence in his own mind of a feeling or sentiment which was unwilling to be governed by a logical sequence. After a free interchange of views as to the New Testament design of the Supper, he said that he had never seen the matter in exactly that light; and expressed astonishment that it had escaped his attention, for he had supposed that in some way or other Baptists proscribed other Christians in the practice of strict communion.

At that time our brother was passing through a severe trial in the prospect that he might be obliged to sever his relations with the Methodist Episcopal Church. He expressed the greatest reluctance to do so, and very naturally. His father is a minister and his mother a member of that Church, he has thousands of dear friends there whom he must leave behind, together with all his prospects of usefulness there for a life-time. My advice to him on that day was that he should, under no circumstances whatever, leave that Church, unless he had the clearest, keenest, deepest conviction that he could not remain and be faithful and honorable in the discharge of his duties as a true Methodist pastor. I gave him many reasons for this course, and reminded him that while there were some things in his then church relationship which might annoy him, the Baptist denomination would ever remind him that he was still in the flesh, for it had not yet come to be exactly the tearless heaven. My advice, therefore, was that he remain in the Methodist Church if he could consistently do so; but if he could not maintain his personal sense of honesty, then he had better find a home where he could.

These personal conferences were repeated frequently through the winter, and several letters passed between us also, in which he put and I answered a number of questions about Baptist views and practices. Finally on Monday, the 19th of February, he called for still another consultation, and said that he must bring the terrible soul-contest through which he had been passing to a close. He could endure the suffering no longer. As nearly as I recollect his words, he said, "I have gone through a horror of great darkness—have laid the matter before God again and again, and yet see no way of escape from the painful separation. I have reached that point where I cannot sleep, where my daily appetite fails me, and where my mind is so much broken that I cannot do my pastoral work with pleasure. I have determined to make the change at all risks. Now please pray for me, take me by the hand, and tell me what to do." I replied that if he had settled this great question calmly and intelligently, his first step was to go to his presiding elder, the properly constituted authority of his Church, open his case to him fully, resign his pastorate in an orderly manner, and obtain a proper letter of dismission. I also charged him to create no disturbance in his congregation, to have no controversy, stir up no ill-feeling, but to bid them farewell so tenderly and lovingly that not one scar should be left behind. On the 23rd of Feb. he returned, and reported that his presiding elder had treated him with the greatest possible respect and brotherliness, and had given him the following manly and kind letter, under date of Feb. 21, 1877, namely:

The bearer, Rev. Emory J. Haynes, has been nine years a minister in the Methodist Episcopal Church. During this entire period he has been eminently successful both as a preacher and pastor. His Christian and ministerial character has been without reproach, and his retirement from the ministry of the Methodists is solely his own choice.

He leaves that fellowship to enter into new church relations, with the best wishes of those with whom he has been formerly associated.

(Signed) A. S. GRAVES, Presiding Elder Long Island South District N. Y. East Conference.

On Sunday evening Mr. Haynes made a statement of the way in which he had been led to his change of doctrinal views and church relations. The church was thronged, and many remained standing through the entire services. His earliest point of divergence from the church of his childhood was on a question of church government. In time it came to be a matter of conscience. Then he asked himself what he should do. Should he become a separatist, or was there another denomination with which he could labor? Soon convictions arose deeper than his former ones, and swept them all away. He examined the question of infant baptism, about which he had had his doubts from the beginning of his ministry. He found no authority in the New Testament for the baptism of any but believers. He then turned to the study of the meaning of baptism. He found philology and history and the symbolism of the ordinance, as set forth by the New Testament writers, all pointing to immersion. He next was led to examine the denominational corner-stone, a regenerate church membership, and found that the history of other denominations showed that all their spiritual power to-day came from the fact that they had been forced to stand practically with the Baptists on this point. He showed how he came to adopt that stumbling-block of many, restricted communion, and illustrated his change of position on this point. He had all charity for those who differed from him, and judged no man. To his Master every man must stand or fall. He closed by pledging himself to strive, in his new relations, to be a faithful, earnest, devoted servant of Christ, wherever he might be called to labor.

BAPTIST CONGREGATIONS IN LONDON.

We perceive by our London exchanges that the Baptist Churches in the metropolis are becoming amongst the most largely attended of any of the denominations. Spurgeon's Metropolitan Tabernacle is not more densely packed than some other of the smaller, and yet large places of worship. A Mr. Cuff is now preaching in the Town Hall, at Shoreditch, the eastern end of London—hired for temporary enlarged accommodation—to a congregation of 2000 people, and it has been found necessary to admit the regular seat-holders by ticket. A visitor gives an account of what he saw there: as follows:—

About half-past six Mr. Cuff and his deacons came on to the platform, and though by that time the spacious hall appeared to be neatly packed beyond its registered capacity, the sea of good-humoured faces kindly received the notice that they must sit closer together to make room for those who were standing. The singing is conducted with commendable animation, without instrumental aid, and the reading of Jeremiah xxv. was accompanied with a brief exposition. The sermon was founded on Jeremiah viii. 20—"Not saved"; and this was a fair sample of those powerful evangelistic utterances which have made Mr. Cuff's reputation what it is to-day in East London. Take one or two of its more salient illustrations. "Not saved" is a terrible condition to be in, but the Spirit of God alone can teach us to feel our lost state by nature. If we could only be roused to know what the words really meant. Hear a parable. You see an emigrant ship leaving dock, and sailing down the Thames, and among the many on board there is one dear to you. After watching her glide away toward the sea, and breathing a prayer for the welfare of all on board, you hear in after days of a wreck, see in the papers that it is the same vessel you saw in the river, and then learn to your horror that your particular friend has gone down with the rest. Then, indeed you realise the terrible meaning of "not saved." Still, it was a fact that all present were sailing through time on a huge ship, which carried no less than four millions of passengers on board. A child, a man, or a woman is thrown overboard every six minutes—eighty-eight thousand every year! That ship is London, and we are the crew! Are we "not saved"? Shall not the negative text be changed to the positive? The people were asked, "Why are you not saved?" and various hindrances to the work of grace were specified. But why should this continue, when to be unsaved is unsafe? Should people insure their furniture, and yet altogether neglect their souls? Mr. Spurgeon once asked his hearers to retire, to take paper, pen, and ink, and write down a description of their condition before God. Two words would suffice—saved, lost. A certain infidel left the meeting, and in a fit of desperation he would have described himself as belonging to the latter, had he not been hindered by the pleadings of wife and daughter, so that soon he became a saved member of the church.

Mr. Cuff's congregation on Sunday night showed by their rapt attention to the sermon that they thoroughly appre-

ciate their pastor's style of preaching. Indeed, good illustrations which of course are vastly different from point- less or long-winded anecdotes, are popular with all classes, and happy is the preacher whose stores are inexhaustible. Mr. Cuff's power in this respect, joined to his fluency, good voice, and evident earnestness, will largely account for his success.

We are glad to hear that the subscriptions for the new Tabernacle already amount to some £4000.

RECOGNITION SERVICES, TEMPLE CHURCH, ST. JOHN, N. B.

We learn from the Visitor that services of a very interesting character were held in the Hall of the Y. M. C. A. Building on Friday, March 2nd, with a view to recognize as a Sister Church at this city, "The Temple Baptist Church."

It will be remembered that some months since the Rev. W. P. Everett resigned the Pastorate of the Brussels Street Church, on which occasion a requisition was quite numerously signed by members of that Church, expressing sympathy with him and urging that he should remain in the city, and aid and assist them in the formation of a new interest. Bro. Everett after prayerful consideration responded favourably, and the work of a new Church was at once commenced.

A letter addressed to the Brussels Street Church, breathing a kindly spirit, and wishes for the prosperity of God's cause generally, met with ready response, and the names of some 57 Brethren and Sisters, with a number who received letters subsequently, were dismissed by a unanimous vote of the Church for the above purpose.

After preliminary meetings, the Brethren and Sisters on the 10th day of November, 1876, organized themselves as a Church of Christ. The articles of faith agreed to by the Baptist Churches of the Western Association were cordially adopted, the Covenant read, to which all present gave assent, and the Temple Baptist Church, of St. John, N. B., formed, with Rev. Wm. P. Everett as their Pastor.

With a view to the recognition of this Church invitations were extended to the Baptist Churches of the City and Portland to send delegates to sit in council on the day named above, and in pursuance with this request this council convened at the above named place.

On motion, the Rev. Edward Hickson was called to the chair, and Bro. John W. Sulis was appointed secretary. The meeting was opened by singing the hymn "All hail the power of Jesus' name," and the offering of an earnest prayer by the Rev. D. McClellan.

The Secretary received the credentials of delegates and enrolled their names as follows:

Temple Baptist Church, The Pastor, W. P. Everett; Deacons, Thos. Hicks, Wm. Wortman, and Bro. T. H. Hall.

German Street Church, the Pastor, Rev. G. M. W. Carey; Deacons, John Fisher, M. Francis and J. H. Harding.

Leinster Street Church, Deacon A. W. Masters and Bro. J. W. Sulis. (The Pastor and Bro. March unavoidably absent.)

Portland Church, the Pastor, Rev. D. McClellan; Deacons, J. S. May, Wm. Heatherfield and Moses E. Cowan.

Carlton Church, the Pastor, Rev. Edwd. Hickson; Deacons, John Christopher, James Belyea and Isaac Sharp.

On motion several brethren present, not delegates, were cordially invited to take part in the deliberations.

The Secretary read a carefully prepared and interesting paper, setting forth the origin and formation of the above named church, in order that there might be the fullest information before the council, and upon which their deliberations should be based, and which being submitted to the meeting was most cordially adopted.

In answer to a question by Rev. Mr. McClellan, as to the intended location of their Church Building, Bro. Everett stated that in the vicinity of Jeffrey's hill would be the proposed site.

On motion of Rev. D. McClellan, seconded by Deacon John Christopher, the Council unanimously recognized the Temple Baptist Church as a Sister Church in the City.

Arrangements were made for a public recognition service on Sunday, 11th inst., in the Y. M. C. A. Lecture Hall. Recognition Sermon by the Rev. D. McClellan.

Address to Church by Rev. J. D. Pope. Address and hand of fellowship by Rev. G. M. W. Carey.

Recognition Prayer, by Rev. Edward Hickson.

Remaining part of the Exercises by other Brethren of the City.

After the business of the Council had proceeded thus far, interesting addresses were delivered by the Revs. Wm. P. Everett, McClellan, Ballentine; Deacon A. W. Masters, John Fishers, Thos. Hicks, and Bro. W. H. Hall, all whom expressed the warmest sympathy with the new interest, and an earnest desire that the blessing of the Father might rest upon it.

The present membership is 75, with a Sabbath School of 120 children, and up to the present time the Pastor's salary, with all other current expenses, have been promptly and fully met.

On motion to adjourn, the Council closed by singing "Lord dismiss us with thy blessing," Rev. Mr. Carey pronouncing the Benediction. J. W. SULIS, Secretary.

CHRONOLOGY OF THE WEEK.

- March 5. Death of Bishop Beveridge. 1708
- " " First trial of the Britannia Tabular Bridge over Menai Strait..... 1850
- " 6. Death of Dr. Samuel Parr. 1825
- " " Death of Dr. Whewell..... 1866
- " 7. Bible Society instituted. (London)..... 1804
- " " Death of Father Harris Harding..... 1854
- " 8. Death of King William III. 1702
- " 9. Bibles placed in the parish Churches, England, for the people to read..... 1538
- " " Six students expelled from Oxford University for preaching and praying..... 1768
- " 10. Death of Benjamin West, the painter..... 1820
- " 11. Council of Trent transferred to Bologna..... 1548

THE LATE WILLIAM CHURCHILL.—Dr. Day, pastor of the first Yarmouth Baptist Church, writes us on the 9th Inst.:

"Bro. Wm. Churchill, who was clerk of our Church for forty years, died peacefully this morning. He was a most excellent man. He is now resting from his labours and his works are following him."

The warm friendship we have had with our departed brother for the past twenty years shewed him to be a most estimable man and a devoted christian, deeply interested in all that the body of which the church where he was so valued a member was an important constituent. Earth is rendered poorer and heaven more desirable by the removal of such men.

The Editor of the Visitor in a paragraph referring to the fact that Mr. Hayes is now the President of the United States, ventures to offer the following opinion:

"Had he declined the position that of right belongs to another man, his name would have shone with distinguished lustre on the historic page of his country to the end of time, and been the admiration of the world."

Many will call in question the correctness of this opinion. "However," our brother generously suggests, "if not possessed of such uncommon virtue, we must not judge him too harshly."

We are pleased to find so many of our United States exchanges agreeing as to the high character of General Hayes. His record is good. He is said to be "more like Washington than any public man has been since the Revolution." It is said, too, that he neither uses intoxicating drinks nor tobacco in any form. In this respect he stands in striking contrast to his predecessor in the White House.

The following note is brief, but expressive. Such deeds speak for themselves, and need but few words to set them forth. We doubt not that both givers and receivers will be blessed by such communications.

"You will be pleased to hear that a number of the Church and Congregation that I serve in the gospel, visited my residence last evening, and left a purse containing \$266. Several valuable articles for family use were also donated. This gift is highly prized by the receiver, not only on account of its intrinsic value, but also as an expression of esteem." G. E. DAY.

Yarmouth.

MARITIME UNION.—Our St. John contemporary pronounces in favor of a union of these Provinces and adds:

"And New Brunswick's central position in such case would in all probability ensure that the Capital of this new Confederation be located within her borders."

Perhaps it would be better to leave the decision of where the Capital is to be located out of the question, or some may make their acquiescence in the scheme to depend on that circumstance.

"THE GREAT CONFLICT, a discourse concerning Baptists and Religious Liberty by George C. Lorimer, minister of the Temple," pp. 155. Lee and Shepard, Boston.

This little book by Dr. Lorimer of Tremont Temple, Boston, is a pretty comprehensive treatise on the position the Baptists have always occupied with respect to civil and religious liberty, their struggles, sufferings and triumphs on behalf of the great principles of soul freedom for themselves and all other denominations. The book is handsomely bound and costs one dollar.