## CHRISTIAN MESSENGER. THE

## The Christian Messenger. Halifax, N. S., January 30th, 1878. LORD'S DAY OBSERVANCE.

34

The observance of the Lord's Day is, perhaps, now the most striking feature in which modern governments can shew their appreciation of Christianity. Patronage on behalf of religion is not, nowa-days, expected from our legislators. So long as they see that every man is protected from interference and injury in the enjoyment of his religious liberty, and one man is not preferred or promoted, because of his religious creed, we are content that our rulers, as such, should let religion alone.

Men who are in the public service should be encouraged to keep holy the sabbath day, and permitted to enjoy one day in seven as a day of rest. Nothing but works of " piety, necessity, and charity," should be required of either public or private servants. This law we expect governments and members of our governments, to observe, as well as the governed, and thus far shew their submission to the broad rule laid down by our Lord : " The Sabbath was made for man, not man for the Sabbath." All restrictions on trade and travel on the Lord's day, find their secure basis on this great principle, and no man's religious rights are therefore judged, or interfered with, by such enactments. If any man thinks his religious liberty in the peaceful enjoyment of the sabbath, he should be taught that such tyranny must be restrained, and that good citzenship requires him to submit to the restriction, one seventh of his time, for his own good, and the good of the whole.

tunity, or summon a moment back to twelve months ago?

improve it better. and ask ourselves a few questions that as it ought to be? may stimulate and strengthen us for could for Christ? How many hours upon our sympathies and thoughts. have we spent in pleading that the far off heathen lands? We often wish the mission and our missionaries well, the burden of their cry, "Pray, oh! on all Christian missionaries. pray for us." Mrs. Armstrong says, "I feel that your prayers have accomplished more than half my work. Let us not be hearts, how many of the meetings we

it too great a sacrifice to give one hour a month to this great work. If you, dear those who meet in His name. sisters, do not need the stimulus received at these monthly gatherings to

These are questions that arise in We stand now upon the threshold of every thoughtful mind as we arrive at a new year, with a clean white page each mile-stone that marks the road before us, upon which the record of along which we journey to our Heavenly each day's acts shall be written. Let us home. And shall we not pause now be concerned as to what is recorded and ask ourselves if our love and interthereon. It seems to be a fitting time | est in the advancement of God's cause to turn our thoughts within and about, in heathen lands is as warm and earnest

Are we not conscious in our own the future. How many of our sisters secret hearts of a measure of indifference can look back upon the past year and and forgetfulness of the claims this feel that they have done what they wonderful and Divine enterprise has

Suppose then that those of us "whose Lord of the harvest would abundantly hearts condemn us" in this matter, bless the toiling sowers and the seed, in make a prayerful resolve, now, on the threshold of the in-coming year, that we will by all means in our power enand we are willing to give our money deavor to cultivate a spirit of zeal and for their support; but we would be love for Missions; that we will attend alarmed could we see before our eyes at all the missionary meetings, especially this moment the exact time we have the monthly prayer-meetings of our own spent in prayer for them during the Society; read all missionary intellipast year. They gave this as their last gence within our reach, and, if feasible, request, on leaving our shores, "Re- subscribe for a missionary paper or magmember us in your prayers," and in azine, and, above all, form a habit of almost every letter we receive, this is praying daily for God's blessing to rest

As a Society, we have reason to be grateful for God's continued favor and blessing. Our monthly meetings have afraid or forget to ask God to bless our been held regularly throughout the Missionaries. Let us inquire of our own year, and though but few of our members are able to meet with us, this hour | have attended during the past year. Is | of prayer is blest by the presence of our Saviour who has promised to be with

We have adopted a plan that we hope will add to the interest and profit of our keep your zeal burning, come and en- meetings. A letter is written every courage some one else to feel the bur- three months to one of our sisters in allows him to disturb his fellow citizen den of perishing souls, that they may India by a member of the Society, who

nity. We cannot recall one lost oppor- in advance of the position we held the appointment, we will appoint a brother to preach, and he shall announce to the congregation that the work and have adjourned, and that the day of ordination will be announced at a

future time." The brethren were very kind in their treatment of the brother, but very decided. They suggested a careful and prayerful re-examination of the whole subject, suggesting some works to be examined, and adjourned for one week. The full council met at the time appointed. The brother came having carefully and prayerfully given himself to the study of the subject ; his views had undergone an entire change. Then turning to the moderator, he said, "Brother Moderator, permit me from been for your faithfulness, this error departure. might have gone with me to my grave,

and been a source of evil to others." The brother was a successful minister and author, but has finished his course and gone to his reward, as have most | large Catholic population on the viciniof those who took part in his ordination, without regretting the decision to which they arrived

tors' Conference of Rhode Island, it it is in Jesus. "Blessed are the dead was at the suggestion of Dr. Granger, who die in the Lord." pastor of the First Baptist church, Providence, " Resolved, That as ministers, we are unwilling to attend a council for ordination of a brother to

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earnest pleadings at the throne of grace, and his soul-stirring appeals to the impenitent, will not soon be forgotcouncil met, but did not complete their ten by those who were privileged to enlist to them.

> During the past two or three years he was unable to preach much, through failing health, though when he did occasionally, there seemed to be no diminution of the old fire and zeal, and though some time before his death his memory and mind began to fail, as far as worldly things were concerned, he would converse as freely and intelligently on religion as ever.

He was emphatically a good man, and used of God in the conversion of many in Cape Breton and Nova Scotia, as well as in other places, and my heart to thank you, and through has been gathered to his fathers in a you to thank the members of this coun- ripe old age, leaving many in all decil for their faithfulness. Had it not nominations to sincerely mourn his

The funeral services were conducted by Rev. F. D. Crawley, and Rev. Mr. Cassidy (Wesleyan), and were attended by a large concourse, including the ty, who all esteemed, and we may say revered, the good old man, who had so often faithfully labored with them, At a subsequent meeting of the Pas- and tried to lead them into the truth as

DEATH OF REV. JAMES ROBERTson, LL. D. The rector of Wilmot, N. S., who for a period of 45 years had the work of the Gospel ministry, been a highly esteemed clergyman of unite with us in giving the "Bread of reads it aloud at the monthly meeting when the meeting of the council the Church of England, died on the 19th ult., in the 77th year of his age. Mr. R. was a man of highly cultivated mind, and an active promoter of the council should not be cramped for education in Annapolis County and the Province generally. His funeral was attended by a large number of sorrowing friends from far and near, on Tuesday of last week.

The views of christian men in regard to the sabbath, may differ in many respects. Whilst all may agree that one seventh of our time is to be employed for religious rest, service and christian work, some may hold that the motive for such rest should be that we may the better prepare for the performance of secular duties on the remaining six days ; whilst on the other hand, it may by others be held that the labor of the six days is performed with the object | lands, but certainly our Master did not of preparation for Sabbath service. The wages earned, being that he may not only get a living for himself and family but may rest and make his offerings to God according to his ability. In the one case the promotion of labor is the end sought, but in the other religious rest and service is the great motive power operating and labor, but the means to that end. To some persons this may seem a distinction with but little difference, but on careful examination it will be found that in one case getting a living each day is the great object of life, whilst in the other he lives every day that he may provide for the highest type of life-the Sabbath employments and enjoyments. He may then sing at the close of each day,

" One more day's work for Jesus, One less of life for me;

But heaven is nearer And Christ is dearer, Than yesterday to me."

With this motive the follower of Jesus will not be less industrious or have less regard to the claims of his family and his fellow men, but his labor all the week will have a higher aim, and his life will be for the Master, who on the first day of the week for him arose from the dead, and his constant desire will be to labor for Christ, so that the chief end of that mans life

Life" to the perishing. Our meetings before sending. This letter is written esting than ever before. We have had direct missionary intelligence at almost every meeting, and our hearts have been touched again and again as we rejoiced with them in their prosperity and success and sympathized in their trials and sickness. Those that attend the meetings, and it is pleasant to record that the number is larger than it was, feel that they receive a great blessing, but we are not satisfied until every sister who is a member of our Society, and can attend, will avail herself of this great privilege and duty. And now may we not expect every sister to give her presence and prayers to the monthly missionary meeting this year. We cannot go and work directly in heathen mean that a very few out of all His children should have to make such great sacrifices of leaving home and friends and toil amid sickness and discouragement to the end of their lives, while we with folded hands remain at home and enjoy our ease. Not so. We are guilty, if we do not share in the burden and strive to lighten it. As we love our Lord, and prize His great salvation, let us strive to send to those benighted the "Light of life." Just contrast for one moment the position and blessings we enjoy with those, our sisters, bought with the same precious blood; downtrodden, despised, abused and kept in ignorance, with no knowledge of a sympathizing Jesus, to flee to as a Refuge in time of trouble; deprived of the comfort and peace that flows from joyous trust in the promises of God. No hope of an eternity of bliss when this short life is over. Just let any Christian sister take Jesus and the Bible out of her life for one week and she will realize more of the condition of those poor, neglected ones and be filled with an earnest desire to do all in her power to give them the great boon of salvation we enjoy, but too lightly prize. Then sisters, in your homes there is a great work to do. Tell the little ones about the condition of women and children in. heathen lands; tell them of our missionaries, hat their names may be household words. Teach them to offer

as a Society have been regularly sus- in behalf of the Society, and the replies tained during the year, and more inter- are expected to form a welcome addition to our missionary intelligence.

We can only report one new member on our list. Last year we numbered 55, and this year we have 56 members.

The Mission Band, composed of young girls from the Sabbath School, have been able by the sale of fancy articles which they have made, to realise \$20, half of which was contributed towards defraying the expenses of the Mission Box, and the other \$10 was placed in the hands of the Treasurer of the Central Board to be appropriated for the education of children in the schools under the care of our missionaries.

The Treasurer reports as follows :---Subscriptions......\$56 00 Collection at last Public Mis-

sionary Meeting. ..... 5 67 Donations...... 4 33

\$66 00 Paid Postage on India letters 0 48 \$65 52 MAY SELDEN, Secretary and Treasurer.

then under foot, and th WORD ABOUT ORDINA. TION. 136 01

In reference to the ordination of men to the Christian ministry, there has been for some few years past, we think, at the residence of his son, William, at the third position in a class of 37. Ima disposition to relax the examination | South Bar, near Sydney, C. B. into the details of views held by the candidate. Of late, however, we believe commonly called for many years, was the tendency has been towards ascertaining more fully what are the senti- out Nova Scotia, especially in the ments held by the person seeking such castern sections of the Province and in public recognition and setting apart to Cape Breton. He was born in Ireland duties until his recent illness, which the work of the ministry. Ministers in 1790, and had nearly reached the terminated his life. In the various posiand others who participate in such rec- age of 88 years. His parents were commendations, are feeling more the English, and members of the Estabweight of responsibility resting upon lished Church. At the age of 18 he them than formerly. Errors of all was converted, and at once commenced kinds, of the most insidious character, preaching as he had opportunity, holdhave sought a place in our churches ing services in the large kitchen of an but by firm adherence to gospel truth, uncle who owned an estate in the they may be discovered and expelled. neighborhood, and before long his Immediately after his graduation he up their simple prayers and give of The examination of a candidate for aunt, and some other relatives were gave himself to the work of elevating their cents, that Jesus may be known the christian ministry has much to do brought to Christ through his fervent tian principle, and imbued with the spirwith this, and, if judiciously done, would ministrations. In 1812 he was mardoubtless operate beneficially on him in ried, and lived with his wife for a his future years of labor, in a way that a period of nearly 63 years, her death ignorance which rested upon an oppressnothing else could do subsequently. We have been led to these remarks before his. The sending out of a missionary box by a brief article in the Wacthman was a source of great delight. Surely shewing " How a Council once treated a candidate." and had received the call of a church where he was ordained. He some to settle with them as their pastor. The years after removed to Stewiacke, and council was large. They listenour Society during the past year. Four ed to his Christian experience, and spent five years, and in 1842, came to voted they were satisfied with it; his Cape Breton, and for thirty-five years call to the ministry they voted was sat- had lived at South Bar, about four isfactorily shown; his views of Chris- miles from Sydney.

and the ordination of the candidate are appointed for the same day." The object to be attained was that time to have a full and satisfactory examination. Is it not both safe and scriptural to "lay hands suddenly on no man"?

This we believe will be found quite in harmony with the paper on the subject read at the late Convention at Wolfville. and published in our Year Book.

**REV. GEORGE RICHARDSON** 

We did not learn till last week of was only some few years since that we first met him. His emphatic manner and brusque, almost abrupt, style of address, conjoined with his earnest degiven below by a member of the Sydney Church will be recognized by those who were acquainted with Mr. R. as a faithful portrait. The early liked a more extended sketch :

"On Friday, Jan'y 4th, the Revd

Father Richardson, as he has been widely known and respected through-

The Virginia Star gives us an interesting sketch of the life and death of Professor Sterling Gardiner of the Richmond Baptist Institute. The notice states that :---

"He commenced going to school at the surrender of Gen.Lee, at which time the departure of this aged minister. It he could not repeat his alphabet; he continued in school at home until '68. He then came to the city of Richmond, and enterred the school there known as the Colored Institute, but now the Richmond Institute. He was under votional spirit, and his affectionate dis- the instruction of Rev. C. H. Corey, who position made him a man of somewhat prepared him for the college. He restriking characteristics. The notice mained here until the spring of '70. In the fall of the same year he entered Madison University at Hamilton, N. Y. He was the best prepared of all the students who entered the freshman class, hence was awarded the entrance prize. incidents of his life, touched upon, will He continued in class '74 until the fall be read by many who would have of '73, at which time he came to the city of Richmond to spend one year in teaching in the Richmond Institute. In the fall of '73 he returned to Madison George Richardson departed this life, and was graduated in June '75, taking mediately after his graduation he was appointed as Prof. in the Richmond Institute by the American Baptist Home Mission Society of N.Y. In the fall of '76 he was transferred to Augusta Inst. under the same society. He continued in said position, faithfully discharging his tions he occupied he maintained a manly bearing and christian character. His student career was a perfect success. He was not a superficial but a thorough scholar-not spasmodic but continuous in his work ; with him "There was no excellence without great labor. He was a gentleman, a scholar, and a Christian.

will in reality be " to glorify God and enjoy him forever."

W. M. A SOCIETIES IN HALI-FAX.

It is found both pleasant and convenient for the Women's Missionary Aid Societies in connection with the Baptist Churches in Halifax to hold their Annual Meeting with that of the N. S. Central Board, alternately with the North Baptist and Granville Street Churches. In our last we gave the number sixty-five. The amount re-Annual Report of the latter body, with its Financial exhibit, read at the recent meeting.

We have before us the Reports of the two local Societies. The members, and others of our readers will be interested to learn what they have been EIGHTH ANNUAL REPORT OF THE GRANVILLE doing. ACLARCE

The North Church W. A. S. Report says :

EIGHTH ANNUAL REPORT OF THE NORTH BAPTIST CHURCH WOMAN'S MISSIONARY SOCIETY.

and blessings, with all its mistakes and made? How have those plans and pur-

and loved in all the earth. If we are conscious of failure, now, dear sisters, is the time to resolve in God's strength to be more faithful. The intelligence received from our missionaries during the past year has been encouraging.

all who made a slight sacrifice to contribute their gifts have been a hundredfold repaid in the consciousness of cheering the hearts and homes of our loved missionaries in their exile. Thirteen new members have been added to have removed to other places. We now mitted to the Central Board this year has been \$53.50.

S. J. MANNING, Secretary.

The Granville Street Society report as follows:

ST. W. M. A. SOCIETY.

life to the Master's work, and yet when the year ends, Are we satisfied with the Another year, with all its privileges retrospect of the progress we have

having taken place just three years ed race. children, he came out to Quebec, and a

couple of years afterwards, to Halifax. The brother was in good standing, and settled at Hammond's Plains, later, to Isaac's Harbor, where he

tian doctrines and ordinances satisfied, Father Richardson was possessed of them. But with his views of the a strong, vigorous mind and great Sabbath they were not satisfied, natural abilities, and was very fervent and voted that they could not pro- and energetic in his ministry. Many ceed. When the decision was made have preceded him to the better land known to the candidate, he was not only who will be stars in his crown of resurprised, but sad at heart. He thought joicing forever. He ardently loved, How naturally we look forward at the there could be no serious objection. and plainly preached the great truths beginning of the New Year with desires He wept. He said the announcement of the gospel-natural depravity-the and resolves for a holier Christian had gone out, the congregation would new birth-justification by faith-final living, a fuller consecration of heart and be there, and there would be great dis- perseverance-God's sovereignty, &c., appointment. It would be injurious to these were some of the truths on him. The council was decided and which he loved to dwell in his disunanimous. Said the moderator, courses. In prayer and social meet- the "root of all evil." After the Elder failures, has passed into the vast Eter. poses been carried out? Are we a year "Though we are not responsible for ings he was especially effective, and his had recovered from his sudden surprise,

it of the times; he bowed like Samson of old to overturn the superstructure of

We have made the above quotation In 1820, with his wife and four to shew what the African race are capable of becoming by a course of cultivation and training.

> They have a queer way of treating, or rather of telling how they treat, their ministers down in Virginia. The Star describes how "Rev. A Binga Jr., was Pounded" as follows:

"On Friday Evg., the 28th ult., whilst the Rev. A. Binga, was enjoying the quiet comforts of his fireside, thinking, no doubt of the days of Yore when his Christmas was spent skimming o'er the frigid bosom of the Detroit river, or lake Erie, or gliding over the fleecy snow in a sleigh with a crowds of laughing girls and boys, he was aroused from his reverie by a loud rap at the door, which upon opening, he was litterly surrounded by a large concourse of men and women, who without any formal ceremony, commenced "pounding" him in an unusual manner. The "pounding" consisted of hams, flour, coffee, tea, sugar, and a quantity of other necessaries of life, with some of