

The Christian Messenger.

Halifax, N. S., January 30th, 1878.

LORD'S DAY OBSERVANCE.

The observance of the Lord's Day is, perhaps, now the most striking feature in which modern governments can show their appreciation of Christianity.

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.

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 of preparation for sabbath service.

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

W. M. A SOCIETIES IN HALIFAX.

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.

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 doing.

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

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

Another year, with all its privileges and blessings, with all its mistakes and failures, has passed into the vast Eternity.

ity. We cannot recall one lost opportunity, or summon a moment back to improve it better.

We stand now upon the threshold of a new year, with a clean white page before us, upon which the record of each day's acts shall be written. Let us be concerned as to what is recorded thereon. It seems to be a fitting time to turn our thoughts within and about, and ask ourselves a few questions that may stimulate and strengthen us for the future.

Are we not conscious in our own secret hearts of a measure of indifference and forgetfulness of the claims this wonderful and Divine enterprise has upon our sympathies and thoughts. Suppose then that those of us "whose hearts condemn us" in this matter, make a prayerful resolve, now, on the threshold of the in-coming year, that we will by all means in our power endeavor to cultivate a spirit of zeal and love for Missions; that we will attend all the missionary meetings, especially the monthly prayer-meetings of our own Society; read all missionary intelligence within our reach, and, if feasible, subscribe for a missionary paper or magazine, and, above all, form a habit of praying daily for God's blessing to rest on all Christian missionaries.

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 Missionary Meeting..... 5 67 Donations..... 4 33

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

A WORD ABOUT ORDINATION.

In reference to the ordination of men to the Christian ministry, there has been for some few years past, we think, a disposition to relax the examination into the details of views held by the candidate. Of late, however, we believe the tendency has been towards ascertaining more fully what are the sentiments held by the person seeking such public recognition and setting apart to the work of the ministry.

We have been led to these remarks by a brief article in the Wachtman shewing "How a Council once treated a candidate."

The brother was in good standing, and had received the call of a church to settle with them as their pastor. The council was large. They listened to his Christian experience, and voted they were satisfied with it; his call to the ministry they voted was satisfactorily shown; his views of Christian doctrines and ordinances satisfied, them. But with his views of the Sabbath they were not satisfied, and voted that they could not proceed.

When the decision was made known to the candidate, he was not only surprised, but sad at heart. He thought there could be no serious objection. He wept. He said the announcement had gone out, the congregation would be there, and there would be great disappointment. It would be injurious to him. The council was decided and unanimous. Said the moderator, "Though we are not responsible for

the appointment, we will appoint a brother to preach, and he shall announce to the congregation that the council met, but did not complete their work and have adjourned, and that the day of ordination will be announced at a future time."

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 has been gathered to his fathers in a ripe old age, leaving many in all denominations to sincerely mourn his departure.

The funeral services were conducted by Rev. F. D. Crawley, and Rev. Mr. Cassidy (Wesleyan), and were attended by a large concourse, including the large Catholic population on the vicinity, who all esteemed, and we may say revered, the good old man, who had so often faithfully labored with them, and tried to lead them into the truth as it is in Jesus. "Blessed are the dead who die in the Lord."

in advance of the position we held twelve months ago?

These are questions that arise in every thoughtful mind as we arrive at each mile-stone that marks the road along which we journey to our Heavenly home. And shall we not pause now and ask ourselves if our love and interest in the advancement of God's cause in heathen lands is as warm and earnest as it ought to be?

As a Society, we have reason to be grateful for God's continued favor and blessing. Our monthly meetings have been held regularly throughout the year, and though but few of our members are able to meet with us, this hour of prayer is blessed by the presence of our Saviour who has promised to be with those who meet in His name.

We have adopted a plan that we hope will add to the interest and profit of our meetings. A letter is written every three months to one of our sisters in India by a member of the Society, who reads it aloud at the monthly meeting before sending. This letter is written in behalf of the Society, and the replies are expected to form a welcome addition to our missionary intelligence.

We did not learn till last week of the departure of this aged minister. It 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 devotional spirit, and his affectionate disposition made him a man of somewhat striking characteristics.

On Friday, Jan'y 4th, the Revd. George Richardson departed this life, at the residence of his son, William, at South Bar, near Sydney, C. B.

Father Richardson, as he has been commonly called for many years, was widely known and respected throughout Nova Scotia, especially in the eastern sections of the Province and in Cape Breton. He was born in Ireland in 1790, and had nearly reached the age of 88 years. His parents were English, and members of the Established Church.

At the age of 18 he was converted, and at once commenced preaching as he had opportunity, holding services in the large kitchen of an uncle who owned an estate in the neighborhood, and before long his aunt, and some other relatives were brought to Christ through his fervent ministrations. In 1812 he was married, and lived with his wife for a period of nearly 63 years, her death having taken place just three years before his.

In 1820, with his wife and four children, he came out to Quebec, and a couple of years afterwards, to Halifax, and settled at Hammond's Plains, where he was ordained. He some years after removed to Stewiacke, and later, to Isaac's Harbor, where he spent five years, and in 1842, came to Cape Breton, and for thirty-five years had lived at South Bar, about four miles from Sydney.

Father Richardson was possessed of a strong, vigorous mind and great natural abilities, and was very fervent and energetic in his ministry. Many have preceded him to the better land who will be stars in his crown of rejoicing forever. He ardently loved, and plainly preached the great truths of the gospel—natural depravity—the new birth—justification by faith—final perseverance—God's sovereignty, &c., these were some of the truths on which he loved to dwell in his discourses. In prayer and social meetings he was especially effective, and his

earnest pleadings at the throne of grace, and his soul-stirring appeals to the impenitent, will not soon be forgotten 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.

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DEATH OF REV. JAMES ROBERTSON, LL. D. The rector of Wilmot, N. S., who for a period of 45 years had been a highly esteemed clergyman of 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 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 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 he could not repeat his alphabet; he continued in school at home until '68. He then came to the city of Richmond, and entered the school there known as the Colored Institute, but now the Richmond Institute. He was under the instruction of Rev. C. H. Corey, who prepared him for the college. He remained 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. He continued in class '74 until the fall 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 and was graduated in June '75, taking the third position in a class of 37. Immediately 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 duties until his recent illness, which terminated his life. In the various positions 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. Immediately after his graduation he gave himself to the work of elevating his race. He was inspired by christian principle, and imbued with the spirit of the times; he bowed like Samson of old to overturn the superstructure of ignorance which rested upon an oppressed race.

We have made the above quotation 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 literally 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 the "root of all evil." After the Elder had recovered from his sudden surprise,

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