

For the Christian Messenger. Encouragement and Caution to Baptists.

Dear Editor,—

As the readers of the Messenger delight in good news from the various parts of the field, I will send you a note of such encouragement from Port George, a section of the Pine Grove Church. In October last three young women, who had never before made any profession of religion, publicly expressed an earnest desire for salvation. This we regarded as "a sound of going in the tops of the mulberry-trees" and we went out to battle believing that God had gone forth before us. We held special meetings for a few weeks during which quite a number experienced hope in Jesus, eight of whom I baptized and welcomed into the Church of Christ.

That God is visiting any part of his thirsty heritage is occasion for gratitude and encouragement.

My "Caution to Baptists" will be anticipated by some when I state that our meetings were held in a meeting-house in which Baptists own a large number of pews, but the Deed of which is held by the Methodist Conference. As soon as God gave us converts and we baptized them in the right way, we were shut out.

My caution is simply this—Baptists do not put your money into a meeting-house, upon the promise that you can occupy the house "when not occupied by the Methodists" if the Deed is held by the Methodist Conference.

I do not impeach the integrity of that body, but local prejudices and jealousies arise which result in shutting out the Baptists sometimes by unauthorized and unprincipled individuals, in which case the proper agent of the Conference finds it difficult to restore justice even if he would.

If you make a present to assist in building the house or buy a pew to have a seat when you want to go to Methodist meeting, all right.

In some places it may be thought necessary to build a "Union house"—about which, however, there will sometimes be "disunion"—but when you join in such a house be careful about the Deed. You may be told that the Methodist Conference is a body corporate, and thus in a position to hold property in trust, and that it is necessary for the property to be deeded to some such body, therefore it will be less trouble and all right just to have it thus arranged. Be not deceived by such sophistry.

If you think you must have a Union house, contend—if need be—for a Board of trustees composed of representatives of the denominations concerned, and have the property deeded to such Board of trustees for the use of those denominations.

(Perhaps it would be well if some of our brethren acquainted with the legality of such matters, would give us the proper course to pursue in such cases. The above is simply my opinion from a knowledge of several such cases.)

The experience of our brethren at Port George is the same as that of our brethren in a number of other places in the Province. When the Baptists put their money into the house, a verbal pledge was given that the house should be free for those of all denominations except Roman Catholics, when not occupied by the Methodists. So say many of the pew-holders and leading members of the Methodist society too. That pledge given by the Methodist Minister then on the circuit—I believe was genuine. The Baptists acted upon that pledge, bought pews and have enjoyed the use of the house. They have joined in Union Meetings and received the smaller share without molestation. But now when we saw favorable indications we went forward in special work without asking permission of Rev. Mr. S., or any other person.

I tried to preach nothing but the simple truth as it is in Jesus, laying special and repeated stress on the caution to let nothing, not even divinely appointed ordinances, come between the sinner and Jesus the Saviour. God gave us converts. I baptized them. Standing in the Methodist Meeting-house. I gave them the hand of fellowship into the Baptist Church.

My next meeting was in a rented Hall. But after due deliberation between the presiding minister and the reconstructed board of trustees the exclusion was partially recalled. But the "resolution" sent to me was by no means satisfactory, as it gave only a limited privilege with an intimation of further limitation at the option of the trustees: a violation of the original pledge.

But I am happy to inform our friends that we have rented a commodious and comfortable Hall, more favorably situated, in which we can meet every Sabbath for worship, continuing our Sabbath School, with preaching and prayer meetings.

Brethren, you see the force of the "caution," as such cases frequently occur.

There are a few persons yet who think a small quantity of water sufficient for the ordinance of baptism. On our first occasion of Baptism we used a well filled mill pond—but just before the hour for the second occasion a good sister of another society hoisted the gate and drained the pond, but unfortunately for our zealous sister she could not hoist the gates of the Bay of Fundy, and we "went down into" its beautiful still blue waters and "buried by baptism" the five believers in Jesus.

Yours truly, J. H. ROBBINS.

For the Christian Messenger.

Mr. Gladstone before the Students of Glasgow University.

Mr. Gladstone, as Lord Rector of the Glasgow University, gave an address to the students of that institution, during his recent political campaign in Scotland. He congratulated them that they were all "working bees," not so the students of Cambridge and Oxford. Drones regard the University "as a pleasant lounge, subject to the drawback of lessons of routine, which it is their chief care to keep down to a minimum." These students Mr. G. calls pseudo-students whom the authorities of England will endeavour to keep down, if they cannot exterminate them. Their future is foreshadowed by their conduct—they are "a dangerous class."

In 1861 Glasgow had 1,140 students, its present number is 2,096. The other three Universities of Scotland had increased at about the same rate. Scotland, with her three and a half millions, has 5,500 students in her four Universities. Three hundred and ninety-one of the students at Glasgow sustain themselves by their own labors. In referring to the many departments of labor from which the students came, Mr. G. said, "I do not know, and hardly can conceive," a fact "in itself more striking, more touching, or one more full of promise for the future of your country."

THE PURSUIT OF WEALTH AND KNOWLEDGE.

as effected by the University was placed before the students. The "advantages" of knowledge "lie in the far future, and do not administer to the feverish excitement incidental to the pursuits of commerce. They help to settle the spirit of man firmly on the centre of gravity," they tend to self-command, self-government. "All honour to the University."

LEGAL STUDIES.

must continue, they cannot disappear by the mutations of the future; the demand for them, if not in the order of nature, is in the constitution of things which is founded on dissension. "Neither State, nor Parliament, nor Press, is more essential to liberty than an absolutely free spoken bar." The legal profession affords an opportunity for high and varied attainments in knowledge and power.

THE MEDICAL PROFESSION.

"The constantly growing complexity of life appears to bring with it, a constantly growing complexity of disease, the rate at which we live is quickened, the demands on thought and emotion are heightened, without any corresponding increase of natural force in the organs and faculties. The interaction of mind and body widens the field of knowledge and makes a demand upon the profession for careful research and continued study."

THE CHRISTIAN MINISTRY.

Mr. Gladstone congratulated the University on the large number of students for the ministry. There was a falling off on the continent, both in the Catholic and Protestant churches. The intellectual dignity of the ministry, received the testimony of the learned speaker. This element of the profession will still be needed; for the intellectual battle against Christianity is still raging. The ministry investigates and maintains truth in the transcendent region which determines the relation between this material life and the unseen, between this transitory life and the imperishable.

THE TEACHING PROFESSION.

Formerly this profession was learned by practice. Now there is theory and

apprenticeship. The profession has at last found its level.

THE IMPORTANCE OF THE STUDY OF HISTORY.

No subject received so much attention at the hands of Mr. Gladstone as this one. It is among the most potent and effective of all instruments of human education. It introduces us to infinitely diversified forms of thought. It supplies large material for judging of human conduct, which is a great work—a work surpassing all our powers. The man who by history can enter into the condition of any age and judge impartially discharges a duty of equity, and acquires by degrees a suppleness and elasticity of mental discernment which enable him to separate between the wine and the lees and between the grain and the chaff. The historical mind is both judicial and philosophic.

DANGERS OF EXCLUSIVE PURSUITS.

Some small skulls, dug up in the Orkneys, were put forward as proof of pre-historic Celts of an inferior type. Sir James Simpson said "that exclusive devotion to one pursuit and one narrow round of ideas is known to give contracted skulls in many cases."

Mr. Gladstone concluded with these words:—"Get knowledge, all you can, and the more you get, the more you breathe upon its nearer heights, their invigorating air, and enjoy the widening prospect, the more you will know and feel how small is the elevation you have reached in comparison with the immeasurable altitudes that yet remain unsealed. Be thorough in all you do, and remember that while ignorance often may be innocent, pretension is always despicable. Quit you, like men, be strong, and the exercise of your strength to-day will give you more strength to-morrow. Work onwards, and work upwards; and may the blessing of the Most High soothe your cares, clear your vision and crown your labours with reward." E. M. S.

The Christian Messenger.

Halifax, N. S., January 7, 1880.

OUR TWENTY-FIFTH YEAR.

We to-day enter upon the TWENTY-FIFTH year of our connexion with the CHRISTIAN MESSENGER, and the FORTY-FOURTH year of its existence as a medium of communication and Messenger of the Churches.

In reviewing the past, and calling to mind some of its experiences, in the way by which we have been led, we can but exclaim with one of old, "Hitherto the Lord hath helped us!" and with another of a later day, "Having obtained help of God, I continue unto this day."

We have on our list of Subscribers a goodly number of names of those who were there a quarter of a century ago. The number of the original subscribers is of course being much diminished by the hand of death, yet we still have not a few remaining who have probably read every issue of the paper. These are amongst our most esteemed friends.

We have the pleasure of personal acquaintance with several, and others we know by correspondence, and only regret that passing years must necessarily further diminish the number. Of these with whom we have been so long journeying, we are happy to know that many are still as deeply interested in the contents of the paper from week to week as they ever were. Some have now to depend on their children to read it to them, but as they approach nearer and nearer to the Zion above they do not forget the interests of Zion on earth, and watch for signs of the extension of the Redeemer's kingdom. Having partaken of the rich blessings brought to them by the gospel they are praying that others may be made partakers of like precious faith, so that instead of the fathers may come the children, who taking up the work, may carry it on to the glory of His great name.

DARTMOUTH BAPTIST CHURCH.

In accordance with the intimation in our last new edifice on the other side of the harbor was Dedicated to the Worship of God on Sunday last. The weather was most unfavorable, the streets being covered with ice, and rain falling at times during the day. Still the congregations were good, especially in the afternoon and evening.

The Morning Service was opened by singing the 35th hymn "Another six days work is done &c," the 34th and chapters of Isaiah were then read. Rev. Dr. Crawley preached an able

sermon from I Kings viii, 27, "Will God indeed dwell on the earth." The discourse was an eloquent and graphic description of the glory of the tabernacle, and then of the temple, in which God chose to make himself known to his people. The splendours of the ancient sanctuary were but typical of the greater glory which should appear in the spiritual presence of Christ with those who meet in his name. Dr. C. drew some points of resemblance between the temple and houses of Christian worship. Here the children of God would assemble and meet God from time to time, and good influences would go forth and bring in the gifts most acceptable to God—humble believing penitent hearts.

Rev. Dr. Welton afterwards called attention to the benefits received in meeting together for the worship of God, and commended the effort that had been put forth in the erecting of so handsome a House of Worship. The service was closed by prayer by the pastor Mr. Spencer.

The Afternoon was a sort of platform meeting when addresses were given by those who had been invited. Mr. Spencer occupied the chair. After singing, and reading of the Scriptures by Rev. Dr. Welton, Judge Johnston was called on. He referred very briefly to the past history of the Dartmouth Church, and the labors of Rev. Richard McLearn, and Rev. A. S. Hunt in the town. He read a letter from Rev. P. Morrison, (Presbyterian) expressing congratulations on the completion of the building, and explaining the cause of his absence.

Rev. J. W. Manning was the next speaker, and commended the earnest devotion which had resulted in the erection of this beautiful house. He also commended the union that had existed in the congregation, and especially their labors in their Sabbath Schools, in Dartmouth and its vicinity.

Rev. D. D. Currie (Methodist) was the next speaker. He spoke eloquently on the blessings obtained by Christian effort.

Rev. E. M. Saunders spoke of the warm interest he had long felt in the Dartmouth Church and heartily congratulated the congregation on their success in securing this edifice without an embarrassing debt. He shewed that the Christian heart has always regarded the sacredness of places in which God dwells and makes himself known to his church. There is a charm about church building which cannot be felt with respect to other buildings.

Hon. Dr. Parker spoke of the warm interest he had ever felt in the prosperity of the Dartmouth Church. He had been intimately associated with its ministers from the earliest part of its history. Revs. R. McLearn, and A. S. Hunt, having been his warm friends. Having however been connected with Granville Street Church he had not seen it his duty to remove thence. He was glad to observe brethren associated with him officially, and otherwise, present on this occasion. He knew that they also rejoiced in this progress made by the church.

In the evening Rev. Dr. Welton preached from Zechariah vi. 13. He spoke of the temple in which God now dwells—the believing heart: "Ye are the temples of the Holy Ghost." We judge of the beauty, value and greatness of a work by the time and expense lavished upon it, so of this glorious structure. Some parts are seen, but often that which is not seen is the more important, so of the Christian, the heart must be changed, and the new life will be seen. The builder of this temple is Christ. Some men are famous for their works of art, or architecture. As they take the inferior material, and change its value by bestowing their labor upon it so they become great. Christ takes the heart of fallen man and makes us complete in Him. This world is but the place of labor, but soon all will be changed, and the glorious temple will be raised. In heaven it will be perfected, and the true glory will appear.

We commence to-day a delightful New Serial, full of life and variety, and as such will be read with much avidity and enjoyed by everybody. We have a few extra copies of our present number, and shall keep some additional for a week or two, for New Subscribers. We shall be glad if they will send on their names without delay, so as to get the beginning of the story, which will of course render the interest more complete and satisfactory.

THE WEEK OF PRAYER meetings are being largely attended in Halifax and Dartmouth.

The following stanzas for Christmas written in England for the CHRISTIAN MESSENGER did not reach us till the 1st-Inst., in consequence of the long passage of the mail steamer, which left there about the middle of December. We nevertheless insert them, as many of our readers will be glad to see something from the pen of Mrs. P., daughter of our departed friend, Rev. R. McLearn:

CHRISTMAS, 1879.

In memory of a custom old We deck the room with garlands gay, Almost it looks like early May But Winter 'tis so chill and cold.

Without, the winds do fiercely blow, Within, this holy Christmas time Re-echoes down the far off chime; Without, the cold and storm and snow.

Hail! Christmas night of seventy-nine, Be warm our hearts, our hearths as bright— And warm upon this holy night As when—her dear hand placed in mine—

Our mother told again the story, How Jesus came, that holy Child, And of his mother Mary mild; While love encircled both with glory.

She told us of his loving life; Until we felt we too could die; But mother-bade us rise and try To follow him in earnest strife.

In holy zeal our way pursuing That unto us his birth may seem A real life, no idle dream, And with sweet peace our souls enduing.

Then we as they in custom old, Bedeck our rooms with garlands gay, Until it looks like early May Nor heart, nor hearth may know the cold. BESSIE PARSONS.

When a licentiate transfers his membership from one church to another, does he transfer his license with his membership?

LICENTIATE.

It might, perhaps, be supposed that a member with a license to preach, being received from another Baptist Church, he would be taken with his license, and that having been once licensed he is therefore regarded as a licentiate in any church to which his membership is transferred. This, however, could only be so by courtesy. The license he holds would require to be endorsed by the church with which he unites before he could be regarded as a member of such church with a license to preach. The license is simply a letter of commendation from the church of which the person is a member, to any Christian assembly who may be willing to receive his ministrations. It gives no authority. If the license were transferred with the transfer of membership, confusion might arise in case of there being a necessity to revoke such license. We therefore conclude that a person having received a license to preach and removing his membership to another church, should have the said license endorsed by said Church before he should regard himself as a licentiate of said Church.

The following remarkable and beautiful account comes from the father of the child taken away—Rev. D. W. Smith, President of the Rangoon Theological Seminary in Barmah. We have the fullest confidence of the truthfulness of the narrative. It is forwarded to us from India by Mrs. Armstrong.

In Memoriam.

MARY WHITE SMITH, aged 7 years, 10 months.

RANGOON, Sept. 9, 1879.

Dear Friends,—

I want you to know of the sweet departure of our darling little Mary to her heavenly home.

She was seriously ill from Thursday evening until Sunday evening, and then she was gone.

The doctor pronounced her disease to be laryngitis.

As her breathing became increasingly difficult, she sought change of position; but at length, she lay quietly in her father's arms, and after a few moments, asked, "Mamma, am I asleep?" "No darling." "I seem to be led about by angels." Here I lost the rest, excepting the word "Come." (She could speak only in a whisper.) Then she asked, "Do you think that this means that I am going?" "Yes, dear child, Jesus wants you, and has sent his angels going up and com-ing-down." Her head drooped forward and for about an hour, she breathed out her little life into life, and fell asleep in Jesus.

"Peace little loving sleeper, Close to thy Saviour's side."

"Joy for the little sleeper, The gentle, timid lamb."

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."